TAFSIR MUSHAF FATIMA ALEHA SALAAM

VOLUME 6

AYATOLLAH DR SYED AMMAR NAQI NAQVI

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 6 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

VIRTUAL UNIVERSITY OF ISLAMIC STUDIES

Surah An–Naml

Mecca and its verses 93.

In the name of God, the most gracious, the most merciful

Guidance and good news for the believers, verses 1–5:

(These are the verses of the Qur'an and a clear Book (1) Guidance and good tidings for the believers (2) Those who establish prayer and pay zakat and are certain of the Hereafter. (3) Indeed Those who do not believe in the Hereafter – We have adorned for them their deeds, so they become blind. (4) Those are the ones for whom is the worst punishment, and they will be in the Hereafter. The losers (5))

the language :

Blindness is for sight, and blindness is for sight.

Parsing:

These verses are an introduction and a predicate. Guidance and good tidings is a noun in the adverb of the Qur'an, i.e., guidance and good tidings, and the word "adverb" means a reference. And in the Hereafter they are certain of the final sentence, and their second affirmation is their confirmation of the first.

Meaning:

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(**Tas**) We talked about something similar at the beginning of Surat Al-Baqarah (**These are the verses of the Qur'an and a clear Book**). That is a reference to this Surah, and the Qur'an and the Book in one sense, and the difference between them is in description, not in essence, and in presentation, not in essence. It is the Qur'an because it is read, and it is a book because it is written, and it is clear because it is clear, and it is also (**Guidance and good news for the believers**) He guides those seeking guidance to the truth, and gives him good tidings of Paradise if he believes in it and works (**Those who perform prayer and pay zakat and are certain of the Hereafter**.). Faith is nothing in the sight of God unless its effects and requirements are clearly visible, the most important of which are prayer and zakat. In short, true faith is not an idea in the head, nor words on the tongue, but rather behavior and action.

You ask: Those who perform prayer and pay zakat are those who are certain of the afterlife, so what is the basis for the Almighty's saying: (**And they are certain of the Hereafter**)؟.

The answer: What is meant is that they believe in the afterlife with a faith beyond doubt, just like someone who has seen it.

(**Indeed**, **those who do not believe in the Hereafter – We have made their deeds pleasing to them**, **so they become blind**.). Their hearts were blinded to their deeds and the corruption and misguidance they contained, so they committed them without fear of reckoning and punishment.

You ask: God Almighty attributed adornment here to Himself, when He said: (**We have made their deeds pleasing to them**) In verse 63 of Surah An-Nahl, he

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attributed adornment to Satan, where he said: (**Then Satan made their deeds seem pleasing to them**.). What is the reason for combining the two verses?

The answer: The beautification in the verse of Surat An-Nahl was attributed to Satan, given that he is the one who tempts and whispers, and God Almighty attributed it to him here, given that the Sunnah of God and His will decreed that he who does not believe in the Last Day be blinded to his bad deeds, just as His Almighty will decreed death and destruction for whoever follows the path leading to it. In a second expression, he who does not believe in the Hereafter does what is forbidden, while he sees that it is permissible, because God made lack of faith a reason. For ignorance of what is forbidden.. And if someone says: This is a natural thing, we say in his answer:

All natural things and cosmic causes end with Him, the Almighty, because He is the One who created nature and the universe.

(**Those are the ones who will suffer the worst punishment**, **and in the Hereafter they will be the losers**.). They lost this world because they left it, and they lost reward in the afterlife, and punishment befell them, and that is the clear loss.

Moses verse 6–14:

(**And indeed**, **you will receive the Qur'an from the Wise**, **the All-Knowing**. (**6**) **When Moses said to his family**, "**Indeed**, **I have seen a fire from which I will bring you news**, **or I will bring you a bright shooting star**." **Perhaps you will attain it**. (**7**) **Then when it came**, **it was proclaimed**, "**Blessed be those in**

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the Fire and those around it. And Glory be to God, Lord of the worlds. (8) O Moses, indeed, I am God, the Mighty, the Wise. (9) And throw down your staff. When he saw it shaking as if it were a jinn, he turned away and did not retaliate. O Moses, do not be afraid. Indeed, none of the messengers fear before Me. (10) Except he who does wrong and then commits evil. Good after evil. Indeed, I am Forgiving and Merciful. (11) And put your hand into your pocket, and it will come out white, without evil. In nine signs for Pharaoh and his people. They were a disobedient people. (12) Then when Our signs came to them clearly, they said, "This is clear magic." (13) And they denied it, and their souls were certain of it, in wrongdoing and arrogance. So see how it was. The punishment of the corruptors (14))

the language :

He received the Qur'an and it was given to him. And I missed seeing. And a shooting star. And he took a piece of fire. And you warm up. He did not comment and did not return. And clear insight.

Parsing:

It is in the accusative case, mentioning the deleted one. And Burke (an) means any interpreter of the call. Glory be to Him in the accusative case. And the Lord of the Worlds instead of God. And conscience is the matter. And I, God, are subject and predicate, and the sentence is predicate that. And a sentence that shakes the state of your stick. And managing a state of conscience hidden in a guardian. And as white as your hand. And to Pharaoh is related to a deleted case, meaning it is sent to Pharaoh.

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And one who sees a state of Our signs. And because of injustice, they would deny it. How was the news, and the outcome of its name.

Meaning:

(**Indeed**, **you will receive the Qur'an from the Wise**, **the All-Knowing**.). The speech is from the Messenger of God (PBUH), and the meaning is that God is the one who gave you the Qur'an, O Muhammad, and it is not from you, as the deniers claim. (**When Moses said to his family**, "**Indeed**, **I sensed a fire**. **I will bring you news of it**, **or I will bring you a bright shooting star**, **so that you may find peace**."). A similar example is presented with an explanation in verse 10 of Surat Taha.

(**When it came to it**, **it was announced**, "**Blessed be those in the Fire and those around it**, **and Glory be to God**, **Lord of the Worlds**."). What is meant by fire here is light, and whoever is in it is the power of God, and who is around it is Moses, and the meaning is that what you saw, O Moses, and thought was fire, is a blessed light that God created by His power, and you who stand around this light are also blessed, because I have chosen you for my message to preach, warn, and spread blessing on the earth. This is what we understood from the verse after following and contemplating, so if that is what is meant, then that is it, otherwise it is correct in itself.

(**O Moses**, **it is I**, **God**, **the Mighty**, **the Wise**.). God Almighty revealed that He is the one who calls and addresses Him

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He is the Lord of Glory to hear and obey (**And throw down your staff. When he saw it shaking as if it were a jinn, he turned away and did not retaliate. O Moses, do not be afraid. Indeed, I am not afraid. My messengers are with me**.). What is meant by the jinn here is the living, as evidenced by the Almighty's saying: (**So he threw it, and behold, it was alive and running**.) - 20 Taha. And he said: (**So he threw his staff, and behold, it was a clearly visible serpent**.) - 106 Al-A'raf... Moses is a human being, and fear is part of human nature... Who would not be afraid if the shirt on his body turned into a predatory animal, the ring on his finger turned into a scorpion, and the stick in his hand turned into a snake? Moses was afraid because he was a person who ate food and walked in the markets, so God Almighty gave him security and said to him: You are my messenger, and all my messengers are safe and sound.

(**Except for him who is unjust and then substitutes good for evil, then indeed, I am Forgiving and Merciful**.). There is no fear for the prophets because they do not wrong themselves or others. Rather, what should be feared is the one who wronged God with disbelief and polytheism, or wronged himself with sin, or wronged others with aggression, except for the one who repents after his wrongdoing and makes amends, for God will forgive him and include him with His forgiveness and mercy. (And put your hand in your pocket and it will come out white and without blemish.) A similar example was presented in verse 108 of Surat Al-A'raf, vol. 3, p. 375, verse 22 of Surat Taha, and verse 33 of Surat Al-Shu'ara. (**In nine verses to Pharaoh and his people: Indeed, they were a disobedient people**.). It is presented in verse 101 of Surat Al-Isra.

(**Then when Our signs came to them clearly, they said, "This is clear magic**."). With insight, that is, a person sees the truth if he sees those nine signs that

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Moses brought. Pharaoh and his people saw the truth when they saw these signs, but they were arrogant and stubborn, and they lied to God and to themselves in their saying: It is clear magic, and therefore the Almighty said: (**They denied it**, **and their souls were certain of it**, **unjustly and arrogantly**.). Their hearts and minds were certain of the truth of Moses and his signs, but they denied them with their tongues out of fear for their benefits and out of concern for their positions. This is what is meant by the Almighty's saying: (**Unjustly and arrogantly**). (**So see what was the outcome of the corruptors**.) On earth with disbelief, injustice and corruption.

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Solomon verse 15–19:

(**And We gave David and Solomon knowledge**, **and they said**, "**Praise be to God who has favored us over many of His faithful servants**." (**15**) **And Solomon inherited from David and said**, "**O people**, **teach us**." (**16**) **And We have been given of all things**. **Indeed**, **this is the clear virtue**. (**16**) **And gathered for Solomon were his armies of jinn**, **mankind**, **and birds**, **and they would be distributed**. (**17**) **Until**, **when they came to Wadi al-Naml**, **an ant said**, "**O ants**, **enter your dwellings**, **lest Solomon and his soldiers crush you without them realizing it**." (**18**) **So he smiled and laughed at her words and said**, "**My Lord**, **enable me to be grateful for Your blessings which You have bestowed upon me and my parents**, **and to do good deeds that You will be pleased with**, **and let me in**." **By Your mercy upon Your righteous servants** (**19**))

the language :

The deterrent motive, and they distribute, prevent chaos and proceed in an orderly manner. And distribute me and inspire me.

Parsing:

They will not destroy you in the place of judgment in response to the command, which is, "Enter." And he laughed for sure.

Meaning:

(**And We gave David and Solomon knowledge**) They are guided by it to obedience to God and benefiting people, and they did not

They use it to attack the servants of God and His dependents, or they invent weapons of annihilation and destruction with it to enslave the weak and control their sustenance and abilities. Rather, they obeyed God in His commands and prohibitions, and thanked Him for the blessing of knowledge that nothing equals. (**And they said**, "**Praise be to God who has favored us over many of His faithful servants**."). What is meant by virtue here is the virtue of useful knowledge, and by many believers those who were not of their position in knowledge... and it indicates that among the believers there is someone better than David and Solomon... and this is the reality, and in fact the best is much more than what is superfluous according to them... Whatever it is, virtue in the sight of God cannot be measured by knowledge, nor by harnessing the winds, nor by the bending of iron, nor by anything except by the benefit of people and their righteousness in some way.

(**Solomon inherited David**). David is from the descendants of Jacob bin Ishaq bin Abraham. God honored him with prophecy, revealed to him the Psalms, made him a

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caliph on earth, gave him the most beautiful voices, and now he has iron. He is the second king of the Jewish state, and he is called King David. As for the first king, he is Talut, as in verse 247 of Surat Al-Baqarah: (**Indeed**, **God has sent for you Talut as a king**.). His son Solomon was also a prophet, and God bestowed upon him many blessings, including inheriting the kingdom from his father. History says that their reign lasted seventy years. This was about three thousand years ago, and after the death of Solomon, the Jews were divided into two warring states: the State of Israel and the State of Judah, and when victory came, they were destroyed. The Jews did not exist after that until Anglo-American colonialism cooperated in establishing a military base that would protect its interests in the Middle East, so they established it in the name of the State of Israel on the land of Palestine in 1948.

The Jews say about their king David: He used to kidnap women and kill their husbands, and that his son Solomon was one of the tyrants, tyrants, and extravagant prodigals.

Some commentators said: What is meant by the Almighty's saying: (**Solomon inherited David**) Solomon inherited knowledge only from his father.. What is correct is that the verse means inheriting the kingdom, as that actually happened. As for knowledge, it is not by inheritance but by diligence and diligence, or by revelation from God.. The hadith: We are prophets do not inherit, is a matter of disagreement among Muslims, so one group confirmed it, and another denied it.

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(**And he said** - Suleiman - **O people**, **teach us the logic of birds**.). Islam approved the idea of a supernatural miracle at the hands of the prophets, and whoever denies it is not a Muslim, because this denial is a denial of God and His

Messenger, and by miracle alone we explain Solomon's knowledge of the language of some birds. God Almighty assigned each prophet a special type of miracle, so Solomon's share was to harness the wind and some of the jinn, and his knowledge of the language of some birds and insects such as ants. (**And We have been given of all things**. **Indeed**, **this is the clear virtue**.). What is meant here is abundance, not comprehensiveness or absorption, just as you say: So-and-so owns everything as a metaphor for the abundance and diversity of his possessions. The verse indicates that birds have understanding and a language by which they communicate, and this is confirmed by the Almighty's saying: (**And there is not a living creature on the earth**, **nor a bird that flies with its wings**, **except nations like you**.) 38 Al-An'am.

(**And Solomon's armies of jinn**, **humans**, **and birds were gathered together**, **and they were distributed**.). And (from) here is for separation, meaning some jinn, humans, and birds.. We have repeatedly said: We believe in the existence of jinn because the Qur'an confirms them and reason does not deny them. Solomon had an army of jinn, humans, and birds, and each of these three types had leaders and observers who maintained order in traffic and elsewhere, and this is the meaning of distributed.

Sermons and lessons from Solomon's Ant:

(**Until**, **when they came to Wadi al-Naml**, **an ant said**, "**O ants**, **enter your dwellings**. **Solomon and his soldiers will not destroy you while they are not aware**."). The commentators differed regarding the location of this valley. Some say: It is in Taif, and some say it is in the Levant. Whatever it is, the verse indicates that ants have understanding, a language, and a system, and this is what science has

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proven. As for Solomon's knowledge of the language of ants, there is no explanation for it except through a supernatural miracle.

You ask: How did Solomon hear the ant's words, when there was a distance between him and it that God knows best, even though if one of us were to bring the ant to his ear, he would not hear its sound?

It was stated in some narrations that the wind carried the words of the ant to Solomon. This narration is supported by the Almighty's saying: (**So We subjected to him the wind to flow at his command**.) - 36 p.

(**So he smiled and laughed at her words and said**, "**My Lord**, **enable me to be grateful for Your blessings which You have bestowed upon me and my parents**, **and to do righteousness that pleases You**." **And admit me**, **by Your mercy**, **among Your righteous servants**.). When Solomon asked his Lord to grant him a kingdom that no one after him should have, he meant by the kingdom the harnessing of winds, jinn, birds, and the like, because power on earth was granted by God to many, and when Solomon came to the Valley of the Ants, and the wind carried to him the ant's words and he understood its meaning, he realized that this was something that no one would have after him, so he rejoiced in this blessing, and paid its due thanks to God, and just feeling that this blessing from God is a kind of gratitude. The greatest type is doing good deeds for the sake of goodness.

Just as the verse indicated that Solomon had his state and his soldiers, and that God Almighty had inspired him with knowledge of the ant's language and logic, it also indicated that the ant had its state and herds, and that God had inspired it with knowledge of some human beings and their names. Otherwise, where did she get

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the knowledge that this great coming with his procession and soldiers was Solomon, son of David? .. She is great in her world just as Solomon was in his world, and she is just with her subjects, kind to them, takes care of their interests, and fulfills the right of guardianship in full, as Solomon and other guardians of truth and justice do.

Whoever contemplates and contemplates the ant's incident with Solomon will end up with the following lessons and sermons:

1 - The order and determination encompasses and includes all beings, from the smallest, such as an ant, to the largest, such as galaxies. There is no explanation for this precise order and wondrous management except in the presence of the All-Powerful and All-Knowing: (**And He created everything and determined it with a precise determination**.) - 2 Al-Furqan.

2 - Emotional participation and a sense of responsibility towards others is not specific to humans, but rather extends to animals, birds, and insects. When this atom can hardly be seen with the eye, it senses danger to its group and its kind, it stands and warns them and says: (**Enter your dwellings**, **lest Solomon and his soldiers crush you**.). Experts have provided many evidence of this fact from animal life.

3 - If God Almighty bestows a blessing on one of His servants, such as knowledge, authority, etc., then he must thank God and be humble before Him and the people, and not be carried away by arrogance and conceit, and criticize God's blessings upon others, and be certain that this blessing has been bestowed upon him.

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God is just as good and better than the weakest of creatures, and that man is not the pampered being whom God has designated for His grace and mercy to the exclusion

of all of creation. Scientific discoveries have proven that there are universes greater than this universe that we see, and that no one can know their reality except the Creator of creatures, and that man in relation to them is not a mentioned thing. The Almighty's saying refers to that: (**The creation of the heavens and the earth is greater than the creation of people**, **but most people do not know**) 57 - Forgiver.

Accordingly, the verses that say: (**You give kingdom to whomever you wish**) .. (**He singles out for His mercy whomever He wishes**) .. (**And there is no nation but a warner has passed through it**.) - 24 Fatir. These verses and others like them extend to humans and non-humans. It should be noted that God Almighty has applied the word nation to non-humans, as in verse 38 of Surat Al-An'am: (**Except for nations like you**).

Why do I not see the hoopoe? Verse 20-26:

(**And he inspected the bird and said**, "**What is the matter with me that I do not see the hoopoe? Or is it one of those who are absent?** (20) **I will certainly punish it with a severe torment**, **or I will slaughter it**, **or it will come to me**." **With clear authority** (21) **Then he stayed not long and said**, "**I have encompassed what you did not encompass**, **and I have come to you from Sheba with certain news**. (22) **Indeed**, **I have found a woman ruling them**." **And she has been given of all things**, **and she has a great throne**. (23) **I found her and her people prostrating to the sun instead of God**, **and Satan made their deeds seem pleasing to them**, **and turned them away from The way**, **so they are not guided**. (24) **Do they not prostrate to Allah**, **who brings forth what is hidden in the heavens and the earth**, **and He knows what you hide**

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and what you declare. (25) **Allah**, **there is no god but He is the Lord of the Great Throne** (26))

the language :

Losing a pledge, this is what comes to mind, and it is required by taking care of the king's affairs, and it was said: the meaning of losing is losing him during his absence. Sheba is the name of a man attributed to tribes in Yemen. The difference between news and news is that news is for news that is important, and news is for any news, even trivial ones.

And the hidden hidden.

Parsing:

I have no idea and no news. Umm here is interrupted in the meaning of bal and hamza. Otherwise, with emphasis, there are two words that and not, and the infinitive is an object for which it is made good or to repel them, that is, Satan made their deeds pleasing to them by not prostrating, or turned them away from the path to that.

Meaning:

(**Then he inspected the bird and said**, "**What is the matter with me that I do not see the hoopoe? Or is it one of those who are absent? That I should punish it with a severe punishment**, **or that I should slaughter it**, **or that it should come to me with authority**." **Clear**). Solomon had various types of birds that obeyed his command, and they were free and not imprisoned in a cage or

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something similar. One day, the birds attended to each other, as a commander commands his soldiers. He did not find the hoopoe among them, and he had not given him permission to be absent. So they threatened him - within earshot of the birds - with torment such as imprisonment and the like, or execution if he did not provide a clear justification to justify his absence.

(**He stayed for a short time and said**, "**You have surrounded yourself with what you did not encompass**."). Not long after Solomon's threat, the hoopoe came and said to him: I discovered something important that you do not know, despite your knowledge. (**And I come to you from Sheba with certain news**: **I have found a woman ruling over them**, **and she has been given of all things**, **and she has a great throne**.). What is meant by "Saba" is the people who are related to Saba bin Yashjab bin Ya'arub bin Qahtan, and the woman is Bilqis bint Sharahil, and he was one of the kings, and his daughter Bilqis inherited the Sultan from him, and she possessed all aspects of wealth.

She was luxurious in her time, and she used to sit on a huge and precious bed studded with the hearts of the poor, and painted with their sweat and blood. What is funny is what some commentators say: It was covered, and its area was eighty square cubits, and its height was also eighty.

(**I found her and her people prostrating to the sun instead of God**, **and Satan made their deeds seem pleasing to them and turned them away from the path**, **so they are not guided**.). She asks: Birds, animals, and insects instinctively know their food and drink and what is harmful and beneficial to them, and the male knows the female of his kind, and the female knows the male of her kind. She knows

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that and what it entails because it is one of the components of her existence, and preserves her life and continued survival. Either you distinguish between the human male and the female, and know that the name of this tribe is Sheba and that is Thamud - for example - and that these people believe in God, and those They disbelieve in it, but this and what is related to it is not related to her life from near or far so that she knows it by nature and instinct.. So where did the knowledge of the hoopoe come from in terms of the name of the tribe, and of the woman who owns them, and that they worship the sun, even though we humans do not distinguish the male from the female merely by sight in most types of birds, and in all insects and fish?

The answer: The verse confirmed these descriptions for Solomon's hoopoe only, and proving them to him does not require confirming them for every bird or every hoopoe, just as so-and-so's knowledge of the English language does not require all people to know it. As for Solomon's hoopoe knowing what he told him, there is no explanation for it with us except by the will of God.

(**Do they not prostrate to God, who brings forth what is hidden in the heavens and the earth, and who knows what you hide and what you reveal?**). What is meant by hidden here is the good things of the universe, and God Almighty brings them out to His servants through natural causes, such as plants that He brings out of the earth due to rain, and reproduction due to pollination, or through scientific means such as minerals and the like, God brings them out with the hands of scientists and their technical tools, and God Almighty expressed these means and causes through the hands of God when He said: (**Have they not seen that We have created for them cattle from what Our hands have made, of which**

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they are owners?) – 71 Yassin. (**God**, **there is no god but He**, **Lord of the Great Throne**) Who cannot be measured by his kingship, nor by his greatness.

I go with this book of mine, **verse 27–35**:

(**He said**, "**We will see whether you are truthful or are of the liars**. (27) **Go with this letter of mine and deliver it to them**, **then turn away from them and see if they will return**. (28) **She said**, **'O O eminent lords**, **a noble letter has been delivered to me**. (29) **It is from Solomon**, **and it is in the name of God**, **the Most Gracious**, **the Most Merciful**. (30) **Do not rise above me and come to me in submission**. (31) **She said**, "**O eminent ones**, **give me a fatwa concerning my matter**. **I have not decided upon a matter until you bear witness**." (32) **They said**, "**We are endowed with power and they are endowed with mighty might**, **and the matter is yours**." **So see what you two command**. (33) **She said**, "**When kings enter a town**, **they ruin it and make the most honorable of its people humiliated**. **And so they do**. (34) **And indeed**, **I sent to them with a gift**, **then awaiting what the messengers will return** (35))

the language:

Step aside. Why do they return? What is going on between them? The people are the most noble of the people. And submissive Muslims. Give me a fatwa and advise me. And you will bear witness.

Parsing:

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Is it permissible for there to be one interrogative word, and its place in the accusative is birjo'un, and for two interrogative words to be a subject and the meaning of what is predicated, and a sentence for they return with a relative connection? Except for the emphasis, there are two words: the explanation is for a book, and the prohibition is not. And Muslims are in the state of Wau, come to me. A definite effect. "And you bear witness" is in the accusative case, "that after until," and the "nūn" is for protection, because the original "you bear witness to me."

Meaning:

(**He said**, "**We will see whether you are telling the truth or whether you are of the liars**."). The hoopoe told Solomon about the people of Sheba, and he said to him: We will test your article to find out where it stands in terms of truthfulness (**Go with this letter of mine and deliver it to them**, **then turn away from them and see what they will return**.). Solomon wrote to the people calling on them to obey him, and he gave the letter to the hoopoe, and said to him: Deliver it to them by any means, and step aside from them to a place from which you can watch them, hear what they say and what they agree upon, and come back to me with their news.

(**She said**, **O eminent lords**, **a noble letter has been delivered to me**. **It is from Solomon**, **and it is in the name of God**, **the Most Gracious**, **the Most Merciful**. **Do not be arrogant against me and come to me in submission**.). The hoopoe carried the book to the people, and threw it in a place in the queen's palace, so that you could see the book, but not know who brought it, just as you felt a word thrown in the unknown form. Then the hoopoe moved away to a nearby place and recorded the people's movements and sayings, just like an employee in the

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intelligence. When the queen saw the book and knew what was in it, she gathered the ministers and advisors, presented it to them, and described it as noble because its author was of great prestige and power.. The basmalah is part of the book of Solomon, which he limited to it. To call to obedience without introductions and additional words.. This is the case with the prophets in their messages, in which they limit themselves to the desired goal, and the Greatest Messenger (PBUH) limited himself in his messages to the kings to saying: "Submit and you will be safe" after the basmala and praise.

(**She said**, "**O eminent ones**, **give me a fatwa regarding my matter**. **I will not decide on a matter until you bear witness**."). Point it out to me, and I will not decide anything until I express your opinion. This indicates that democratic governance has roots in distant history, and then developed over time to what it is now. (**They said**, "**We are in power and in power**, **and in power**, **and the matter is yours**, **so see what you command**."). They said this in the manner of politicians in declaring their strength, firmness, and solidity, and in also maintaining a low level of rebuttal, as they placed all the responsibility on the queen's shoulders, so that if the outcome was bad, they would be free from it.

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Is corruption a nature in kings?

(**She said that when kings enter a town**, **they ruin it and humiliate its honorable people**, **and that is what they do**.). Al-Qaryah refers to a city and a rural town, and some recent commentators explained this verse by saying: It defines that it is in the nature of kings that if they enter a village, they spread corruption in it, destroy the leaders and make them humiliated, and this is what they usually do.

The truth is that corruption spreads on earth to the extent of the power of the criminals, and multiplies as their ability to control it increases, whether kings or non-kings. Rather, the verse specifically mentions kings because they are stronger and more capable than others. The character of the criminal hides behind his weakness, and appears with his strength. It is a mistake to define the character of the weak by his actions. Some in our time were famous for their piety and righteousness before assuming the presidency, and when he took his share of it, accusations were attached to him. The days do not erase them.. We ask God for guidance for us and for him.

Thus, it becomes clear to us that the characteristic of corruption is not specific to kings, nor is it from their nature, otherwise it would be impossible for justice and righteousness to exist among them, but rather it is from the nature of the powerful criminal, whether his power comes from money, body, mind, or from a temporal or religious position: and there is no deterrent for the powerful criminal except religion. Imam Ali (peace be upon him) said: A cross-eyed person may see the face of trickery, without an obstacle to God's command and prohibition, so he abandons it according to his own vision after being able to do it, and he who has no qualms about religion seizes its opportunity. The wise one is the one who sees the changing and turning of things, and the wise one is the one who guards against sin.

(**And I am sending to them a gift**, **and we will see what the messengers will return with**.). The ministers and advisors referred to the queen the matter of peace and war, and before she decided on anything, she decided to send Suleiman a gift, containing everything precious and valuable, and then see whether he would accept it or reject it. If he accepts it, he is a worldly seeker, not a religious seeker. He can be treated with money, and if he rejects the gift and insists that we come to him as Muslims, then he is one of the people of principles and messages who do not compromise.

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They adhere to their belief, and for its sake they sacrifice everything they hold dear, and like them it is not permissible to fight them, and it is difficult to resist them.

Throne of Bilqis, verses 36–40:

(So when Solomon came, he said, "Do you provide me with wealth? What God has given me is better than what He has given you. Rather, you rejoice in your gift. (36) Go back to them, and let us bring them. With hosts against which they have no strength, and We will certainly bring them out of it humiliated, while they are in abasement. (37) He said, "O eminent ones, which of you will bring me her throne before I They come to me in submission (38) An evil from the jinn said, "I will bring it to you before you rise from your place, and indeed I am strong and trustworthy over him." (39) He who has knowledge said From the book, "I will bring it to you before your party returns to you." And when he saw it settled with him, he said, "This is from the bounty of my Lord, that He may try me as to whether I am grateful or ungrateful." And whoever is grateful, he is grateful only for his own soul, and whoever is disbelievers, then indeed my Lord is All–sufficient, Most Generous (40))

the language :

No, they have no power. The throne is the king's bed. The shrewd, cunning goblin.

Parsing:

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When the deleted subject (came) came, it is indicated by the queen's saying: And I am sent to them.

And appreciation, when the Messenger Solomon came. What has come to me is a beginning and the best news. And humiliation is a third-person pronoun in "Let's get them out," and the phrase "they are humiliated" is a third-person pronoun.

Meaning:

(**When he came** The Messenger **Solomon said**: **Are you provided with wealth**, **for what God has given me is better than what He has given you? Rather**, **you will rejoice in your gift**.). The queen's delegation carried the gift to Suleiman, and it contained everything precious and precious, and when he saw it, he said to those who brought it: I called you to God, so you brought me money, and I have a lot of it as you saw. Rather, God blessed me with something greater than money. He blessed me with prophecy and knowledge, and subservient to the winds, jinn, and birds... Do you measure up to me with yourselves in worshiping money and glorifying it?

This reminds us of the Quraish when they negotiated with the Messenger of God (may God bless him and grant him peace), and they said to him: If you want money in this matter, we will collect money for you from our money so that you will have the most wealth among us, and if you want kingship, we will make you king over us. When they despaired of him, they turned to his uncle Abu Talib to convince his nephew of kingship and money, otherwise there would be oppression and war. Then the Messenger of God (may God bless him and grant him peace) said his well-known saying: By God, oh uncle, if they put the sun in my right and the moon in

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my left on condition that I abandon this matter until God makes it victorious or I perish in it, I would not abandon it.

(**Return to them**, **and We will certainly bring them with armies against which they will never be able to fight**, **and We will certainly bring them out of it humiliated**, **while they are submissive**.). The speech is: "Return to the head of the delegation who brought the gift." The meaning is, "Return, you and those with you, with what you brought, and inform your people that I will attack them with an army of humans, jinn, and birds, which neither they nor anyone else has the power to resist or withstand." The hoopoe had conveyed to Solomon what the queen had said to her people: (**If kings enter a town**, **they ruin it and humiliate its honorable people**.). Solomon confirmed this by saying to the Messenger: (**And let them come out of them** From their country **They are humiliated and arrogant**).

(**He said**, **O eminent ones**, **which of you will bring me her throne before they come to me in submission?**). When the delegation returned from Suleiman to the queen, and told her what he had heard and seen, she did not appear to listen and obey.

So she went to him with her entourage, and left her great throne guarded by the soldiers and guards. When Suleiman learned of Bilqis's arrival, he wanted to show her a sign indicating his prophecy and greatness, and that this sign and miracle would be so. He took her throne, which is the manifestation of her glory and kingship, and asked whoever was in his presence: Which of you can bring it to me?

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(**An ifrit from the jinn said**, "**I will bring it to you before you get up from your place**, **and I am strong and trustworthy over it**."). God Almighty subjected the wind to Solomon to flow at his command, and this is a supernatural miracle, there is no doubt about it. He subjected the birds to him, obeying his command, and this is also a miracle. God also assigned him some soldiers from among humans and jinn who performed miraculous deeds for their time, and they accompanied Solomon's soldiers and used them to defeat the enemy, just like the technicians and specialists whom the fighting army needed in this era, and this is indicated by Solomon's request from them. That the throne of Bilqis could be transferred to him in a matter of moments, while he knew how far away it was between him and the place of the throne. Then some of the jinn said to him: I will bring him to you safely as he is, while you are in this sitting of yours. (**He who has knowledge of the Book said**, "**I will bring it to you before your desire turns back to you**.") This was victory because he was able, with the power of his knowledge, to obtain the desired throne in an instant, not in moments.

This is what the apparent meaning of the verse indicates. As for the question: Who is this person who has knowledge of the Book? Is he one of the angels, Al-Khidr, or a righteous human servant named Asif Ibn Barkhiya, and he knew the greatest name of God? What kind of knowledge did he use in moving the throne? Is it the greatest name of God or something else? As for this question and many other questions, the answer is with my Lord, because the verse was not made clear, and the authentic hadith has not been proven. So where does the knowledge come from in the name of the one who moved this bed, and what type of knowledge he had? The most likely possibility is that he was not one of the jinn, because the victory was his victory over a demon of the jinn, as stated in the previous verse, and that he transferred the throne with a supernatural miracle, as he brought it before the limb

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apostatized… And the miracle, as it appears at the hands of the prophets, also appears at the hands of those chosen by the prophets by the command of God Almighty.

The lesson and lesson in this incident is that Bilqis, the owner of kingship and bliss, submitted

Subservient to Solomon, her great throne was seized by her in the blink of an eye, which is the manifestation of her glory and greatness.

(**When he saw him staying near him**, **he said**, "**This is from the bounty of my Lord**, **that He may test me whether I am grateful or ungrateful**."). What is meant by disbelief here is denial of blessings, not disbelief in God, and Solomon does not deny the blessing of his Lord, and it is impossible for him to deny it because he is an infallible prophet, but he said that in preparation for his saying: (**And whoever is grateful**, **he is grateful only for himself**, **and whoever is disbelievers**, **then indeed my Lord is Rich**, **Most Generous**.). And in its meaning (**If you do good**, **you do good for yourselves**, **and if you do evil**, **then it is yours**.) - 7 Al-Isra.

They denied her throne, **verse 41–44**:

(**He said**, "**Define her throne to her**. **We will see whether she will be guided or be of those who are not guided**." (41) **Then when she came**, **it was said**, "**Is this like your throne?**" **She said as if it is the same**, **and We have been given knowledge**. **Before her**, **and we were Muslims**. (42) **And what turned her away was what she worshiped other than God**. **Indeed**, **she was of an unbelieving people**. (43) **It was said to her**, "**Enter the edifice**," **and when she saw it**, **she thought it was so**. **And she revealed her legs**. **He said**, "**It is a**

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tower made of bottles." **She said**, "**My Lord**, **I have wronged myself**, **and I submitted with Solomon to God**, **Lord of the worlds**." (**44**))

the language :

To deny something is to change it from one state to another. Every edifice is a tall building. And most of the water. And the smooth one. And glass bottles.

Parsing:

We look at Majzoum with a negative answer. And (what) was not the subject of her repulsion. Lord of the Worlds instead of the word Majesty.

Meaning:

(**He said**, "**Define her throne**. **We will see whether she will be guided or be among those who are not guided**."). Solomon said to some of his men: Change something about Bilqis' throne to see if she realizes it is him or is it hidden from her? (**When she came**, **it was said**, "**Is this your throne?**") They denied her throne and asked her about it (**She said as if it was him**) It was not denied and it was not proven.. It was not denied because the resemblance is strong, and it was not proven because she left her throne in the palace, and the soldiers and guards recorded it. This means that politicians and rulers maintain a line of recourse in most of their words and answers.

(**We were given knowledge before it**, **and we were Muslims**.). This is from the words of Solomon and his people, and it means that they knew the truth and believed in it before Bilqis (**And what turned her away from what she**

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worshiped other than God. **Indeed**, **she was of a disbelieving people**.). That is, what prevented Bilqis from knowing the truth and believing in it was her polytheism and her worship of the sun instead of God.

(**It was said to her**, "**Enter the edifice**." **When she saw it**, **she thought it was a deep hole and uncovered her legs**. **He said**, "**It is a edifice made of bottles**."). What is meant by the edifice here is the palace, and the abyss, the abundance of water, the smooth bowl, and the glass bottles. The apparent meaning of the verse indicates that Solomon had a palace made of transparent glass, and that water was flowing beneath it, and that when Bilqis entered the palace, she could not see the glass due to its extreme clarity, and so she uncovered her legs to wade through the water, and Solomon said to her: This is clear glass, and the water is flowing beneath it. (**She said**, "**My Lord**, **I have wronged myself**, **and I submitted with Solomon to God**, **Lord of the worlds**."). She wronged herself with disbelief, then she repented and converted to Islam, and her Islam became good.

Saleh, **verse 45–53**:

(**And indeed We sent to Thamud their brother Salih**, **saying**, "**Worship God**," **and behold**, **they were two parties disputing**. (45) **He said**, "**O my people**, **why have you hastened to evil before** (46) **They said**, "**We will fly with you and those with you**." **He said**, "**Your flight is with God**. **Rather**, **you are a people who will be tested**." (47) **And it was In Medina there are nine people who are making mischief on earth and are not reforming**. (48) **They said**, "**Share yourselves with God**. **We will certainly make him and his family spend the night**, **then We will certainly tell his guardian what We witnessed**

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the destruction of its people, **and indeed we are truthful**. (**49**) **And they plotted a plot**, **and We plotted a plot while they did not perceive it**. (**50**) **So see what was the outcome of their plot**. **We destroyed them and their people altogether** (**51**) **And those are their houses empty because they had wronged**. **Indeed**, **in that is a sign for a people who know**. (**52**) **And We saved those who believed**. **And they were God-fearing** (**53**))

the language :

What is meant by bad here is punishment, and what is meant by good is mercy. We became pessimistic. The rahat ranges from three to nine men. And empty empty.

Parsing:

Saliha instead of (their brother). And then the surprise and what comes after it has a subject and a predicate. They shared an imperative verb, meaning they said to each other: Swear. How was the news and what was the outcome of her name? The source is that we destroyed them rather than the consequence.

Meaning:

(**And indeed We sent to Thamud their brother**, **saying**, "**Worship God**."). It is presented in verse 73 of Surat Al-A'raf and verse 61 of Surat Hud (**So**, **they were two groups quarreling**) A group believed in the truth, and a group disbelieved in it, because it conflicted with their benefits and purposes, and from here the dispute occurred between the two groups, and had it not been for it, the second group would have said to the first: You have your religion and I have mine.

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(**He said**, "**O my people**, **why do you hasten with the bad before the good? If you do not ask forgiveness from God**, **perhaps you will receive mercy**."). Saleh warned the deniers of torment if they persisted in misguidance and stubbornness. They said sarcastically: Bring to us what you promise us if you are of the truthful ones, as in verse 77 of Surat Al-A'raf. So he said to them with kindness and gentleness: Why do you hasten the wrath of God, when He, Glory be to Him, did not hasten it upon you, and gave you a long time to turn from your wrongdoing... So it is better for you that you repent to Him and ask Him for mercy, and He is generous. He is Forgiving and Merciful. He accepts your repentance and includes you with His pardon and mercy.

(**They said**, "**We will destroy you and those with you**."). Pessimism.. After Saleh called them to God, and they turned away from his call, they became afflicted with illness and barrenness, so they became pessimistic about him, his call, and those who believed in him and in it. (**Your bird is with God**, **he said**). The calamity that befell you was due to the will of God to which all causes end, and its counterpart is presented in verse 131 of Surat Al-A'raf, vol. 3, p. 384. The Prophet (peace be upon him) loved omen because it contains hope and trust in God, and he hated tyranny because it entails expectation of calamity, and in the hadith: If you wish to fly, then go ahead, and if you are envious, do not seek it, and if you suspect, do not achieve it. (**Rather**, **you are a people who are being tested**) You are tested through good and bad to show that your actions deserve reward and punishment.

(**And there were in the city nine men who were making mischief on the land and not reforming**.). They were affluent people, preying on people with their wealth, using it as a tool for tyranny and corruption on earth, and resisting every reformer and lover of goodness. There was no party among them that would

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criticize or praise, but rather everything in them was ugly and reprehensible, and this is what is meant by the Almighty's saying: "And they are not righteous." (**They said**: **Share yourselves by God**. **We will surely destroy him and his family**, **then we will say to his heir**: **We have not witnessed the destruction of his family**, **and indeed we are truthful**.). The conscience they shared goes back to the nine corruptors, and the conscience is for Nabitanah and his family

His guardian returns to Saleh, and the meaning is that these nine said to each other: Swear to God that we will surprise Salih and his family at night and kill them all, then we will say to his relatives and friends by blood: We did not kill them, and we do not know who killed them, and we are truthful in what we say.

(**And they plotted a plot**, **and We plotted a plot**, **while they did not realize it**.). As for the deception of the Nine, it is their plan to surprise Salih suddenly and kill him and his family without anyone realizing it. As for the deception of God Almighty, it is that God Almighty hastened their capture and destruction before they reached Salih without realizing it. See the interpretation of verse 54 of Surat Al Imran, part 2, page 86, paragraph: (**God is the best of planners**) (**So see what was the outcome of their cunning**: **We destroyed them and their entire people**.). They wanted to destroy a righteous person, but God destroyed them, and in that is an example and a warning to those who intend to harm others. (**So those are their homes**, **empty because of what they wronged**.) themselves. Because God warned them and gave them respite, they insisted on corruption and misguidance (**Indeed**, **in that is a sign for a people who know**.) What is meant by knowledge here is that it is coupled with work and consideration. As for knowledge that is devoid of work, ignorance is better than it because it is harmful to its possessor. (**And**

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We saved those who believed and feared). This is according to the custom of the Holy Qur'an, when it mentions the wrongdoers and their punishment, it also mentions the righteous and their reward, and the intention is to intimidate and encourage.

Lot verse 54–58:

(**And Lot**, **when he said to his people**, "**Do you commit an indecency while you see?**" (54) **Indeed**, **you commit lust with men rather than with women**. **Nay**, **you are a people**. **You are ignorant**. (55) **So the answer of his people was nothing but that they said**, "**Expel the family of Lot from your city**. **Indeed**, **they are people who purify themselves**." (56) **So We saved him and his family**. **His wife We have ordained her among those who left behind** (57) **and We rained upon them a rain**, **but the rain of those who are warned is miserable**. (58))

The story of the news with the meaning:

The equivalent of these verses was presented in Surat Al-A'raf, verses 80-84, vol. 3, pp. 352-354. There is no difference except in some expressions. In Surat Al-A'raf, God Almighty narrated on the authority of Lot that he said to his people: (**Are you committing an indecent act that no one of the worlds has ever done before you?**). It was reported here that he said to them: (**Do you commit indecency while you see?**) Both are censure and rebuke. There he said: (**Rather**, **you are an extravagant people**) He said here: (**Rather**, **you are an ignorant people**) Both extravagance and ignorance exceed the limit. And God Almighty said here: (**And**

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We rained upon them rain, but the rain was bad for those who were warned.) There he said: (**And We rained upon them rain, and see what was the end of the criminals**.) That is, look at their bad outcome.

There are many examples of it in the Book of God, as it narrates the words of the prophets and others with another wording in a second verse, and with a third word in a third verse, and it indicates that a person has the right to convey the words of others in its literal text and also in its meaning without pronouncing it, provided that he does not abridge or add words.

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Part twenty

Peace be upon the worship of the religion He chose, verses 59–64:

(**Say, "Praise be to God, and peace be upon His servants whom He has chosen." God is better. Do they not associate partners?** (59) **He who created the heavens and the earth and sent down for you water from the sky and made us grow. In it are gardens full of delight. It is not for you to make their trees grow. There is no god with God. Rather, they are a people who act justly.** (60) **He who made the earth a habitat and placed rivers through it. And He made for it mountains and made a barrier between the two seas. Is there a god with God? Nay, most of them do not know.** (61) **Is there anyone who responds to the afflicted when he calls upon him and removes evil? And He will make you the successors of the earth as a god with God. Little**

do you remember. (62) **Who guides you in the darknesses of land and sea**, **and who sends the winds as tidings of tidings before His mercy is a god with God**, **exalted is God above what they associate with Him** (63) **Is it not He who initiates creation**, **then returns it**, **and who provides you from the heavens and the earth? Is he a god with God? Say Bring your proof**, **if you are truthful** (64))

the language :

It has a pleasant appearance, meaning it has a beautiful appearance that makes anyone who sees it happy. What is meant here is that they act justly, they deviate from the truth, because they have appointed God as equal and equal, and their places are explained. And the mountain peaks.

Parsing:

"Allah" is the original word, "Allah" and the hamza is for interrogative questions, and "Allah" is the best subject and predicate. As for two words, the mother of the connected emotion, and what is the meaning of the one, that is, the mother of whom they associate. The safest two words are the uninterrupted noun, meaning "but," and the hamza, and from a connected noun, and it is in the nominative position with the beginning, and the predicate is deleted, meaning, "but, the one who created the heavens and the earth is good." As well as its counterparts. The source of "that you sprout" is the name "Kan." And there is a starting God, and the news is deleted. That is, there is a god that you will abide with God. A little is an adjective for a deleted absolute object, and there is no additional grammatical phrase, meaning you will remember a little.

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Peace and blessings be upon the righteous:

(**Say praise be to God and peace be upon His servants whom He has chosen**). After God Almighty mentioned some of the prophets and the signs and miracles He bestowed upon them, He commanded His noble Prophet to thank God for the blessings He bestowed upon him, and to greet all the prophets whom He had chosen for His message, and to combine peace upon them with praise to Him in order to point out their status and glorify their status. And everyone who fears God and acts according to the Sunnah of the Messenger of God (may God bless him and grant him peace) may be greeted and may peace be upon him, alive and dead, prophet or non-prophet. Especially if he was from the family of Muhammad (peace and blessings be upon him) and struggled for the sake of Islam and the spread of his call and the loftiness of his word, God Almighty said: (**It is He who sends blessings upon you and His angels**) - 43 parties. In Sahih Al-Bukhari and others, they said: How can we pray for you, O Messenger of God? He said: Say, O God, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, and bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. You are Praiseworthy and Glorious.

It has been the custom of Muslims since the time of the Greatest Messenger (PBUH) to begin their books and sermons with the basmalah, praise, and prayers upon Muhammad and upon those of his family and companions who followed his Sunnah. The source of that is this noble verse: Say, "Praise be to God and peace be upon His servants whom He has chosen."

(**God is better**. **Are they not partners?**). What is meant by this verse and what follows it is to rebuke the polytheists and refute them

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They are asked in the interrogative form and with questions that have no answer except submission and submission, which are:

(**God is better**. **Are they not partners?**)? Which is better and greater, God, His .1 Word exalted, or the idols and other things that you worship?

The answer: God. There is no doubt about that even among the polytheists, because they do not deny the existence of the Creator, but rather call upon another god with Him.

(**He believed in the creation of the heavens and the earth**) Their amazing, .2 precise system and arrangement indicates the will of the All-Knowing, the Wise (**And He sent down for you water from the sky**, **and with it We caused gardens of delight to grow**.) Rain falls from the sky due to its natural causes, and the earth also grows from every delightful pair due to natural causes, and since God Almighty is the one who created nature and everything in it, it is correct to attribute rain, germination, and other things to Him, the Almighty. (**It is not for you to make its trees grow**) Indeed, you cannot know the source of life in plants and other things unless you explain it by the existence of a powerful God who tells something (**Be and it is**) Likewise, the Almighty says: (**Have you considered what you are sowing? Are you sowing it or are we the sowers?**) 64 The incident. (**Is there a god with God?**) Do you claim that He helped him create the heavens and the earth, send down rain, and grow gardens? (**Rather**, **they are a people who act justly**) About the truth because they equate God with others.

(**He who made the earth a resting place**) That is, it is stable as it is in its shape, .3 size, elements, position, and so on, which can only be determined by a

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knowledgeable expert. (**And He made rivers through it**) Creatures benefit from it (**And He made mountains for it**) So as not to harm you (**And He created a barrier between the two seas**) What is meant by the two seas is salt water and fresh water, and by the barrier the place of the first is lower than the place of the second, and if the matter were reversed, the fresh water would be spoiled. See what we said in the interpretation of the Almighty's saying: (**And it is He who caused the two seas to pass**, **this one fresh**, **the Euphrates**, **and this one salt and brackish**, **and made between them an isthmus and a blocked stone**.) - 55 Al-Furqan. (**Is there a god with God?**) Share it with him (**Rather**, **most of them do not know**) As for those other than most, they know, but they are arrogant and stubborn, fearing for their gains.

(**Is he who responds to the distressed person when he calls upon him and removes the evil?**). God Almighty provides help and success to those who turn to Him and rely on Him, and He prepares for them the means by which they can reach them. 4

His need, and misfortune and adversity will be revealed from him if he strives for it in the usual way. And whoever stays in his place while he is able to strive has wronged himself. (**And He will make you successors of the earth**) The next generation succeeds the previous generation in ownership of the land and its architecture (**Is there a god with God? Little do you remember**) What is meant by remembering here is acting on the evidence, benefiting from the vows, and learning the lessons.

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(**Who guides you in the darkness of land and sea?**) By means of mountains, .5 planets, machines, and so on, which are included in the Almighty's saying: (**And signs and by the stars they are guided**.) - 16 bees. (**And who sends the winds bringing good news before His mercy?**). It is presented in verse 55 of Surat Al-A'raf and verse 50 of Surat Al-Furqan (**Is there a god with God? God is exalted above what they associate with Him**.) They invent the relationship between the partner and the child to God Almighty.

(**Who initiates creation and then repeats it?**). The management and precision .6 of creation indicates that it is abundant from a Wise Controller, and when it is proven that creation began with God Almighty, it is proven that it will be repeated if He informed of it, because repeating it is easier than beginning, as stated in verse 27 of Surat Al-Rum. (**And who provides for you from the heavens and the earth?**) By sending down rain from the first, and bringing out plants from the second (**Is there a god with God? Say**, "**Produce your proof if you are truthful**.") That God has a partner or a son.

In conclusion, God Almighty has provided many evidences and proofs of His existence and oneness, and He has made them clear in every manner, so let the ungrateful or polytheist come with a single piece of evidence of his denial or polytheism... This method of arguing with opponents and calling them to the rule of reason is conclusive evidence that Islam is based on the nature of God that He created people, and for that reason God Almighty described it as the upright religion.

The Knower of the Unseen and the Resurrection, **verses 65–75**:

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(**Say**: **No one in the heavens and the earth knows the unseen except Allah**, **and they do not perceive when they will be resurrected**. (**65**) **Nay**, **rather**, **their knowledge will reach you in the Hereafter**.

They are in doubt about it. **Rather**, **they are from it Ammon**. (**66**) **And those who disbelieve say**, "**When we are dust and our fathers**, **shall we indeed emerge?**" (**67**) **This has certainly been promised to us**, **we and our fathers**. **Before**, **these are nothing but legends of the ancients**. (**68**) **Say**, "**Walk through the land and see what was the end of the criminals**." (**69**) **And do not grieve over them**, **and do not be in distress**. (**70**) **And they say**, "**When will this promise be fulfilled**, **if you are truthful?**" (**71**) **Say**, "**Perhaps some of what you hasten will be a reward for you**." (**72**) **And indeed**, **Your Lord is full of bounty to people**, **but most of them are not grateful**. (**73**) **And indeed**, **your Lord knows what lies within their breasts and what they declare**. (**74**) **And there is no object hidden in the heaven**. **And the earth except in a clear Book** (**75**))

the language :

You keep following and following. Ammon is the plural of uncle, and he is blind in heart and vision. And myths and legends. It is a past tense verb meaning "to follow" and "to follow". And you cover up and hide.

Parsing:

Ayaan is an adverb of time that contains the meaning of an interrogative, and it is based on the fatḥah in the accusative case of bibātūn. And "adārak" is a past tense

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verb whose root is “adārak.” Then, there are two words, the interrogative hamza, and if, which is related to a deleted verb, meaning, “We will come out of the graves if we are dust.” This is a reference to output, which is the second effect of our promise. The source is that the name Issa. The noun is the pronoun of the subject, and the verb is a past tense verb. The lam is an additional grammatical word, and the root is radfakum, meaning ḍalakkum.

Meaning:

(**Say**: **No one in the heavens and the earth knows the unseen except Allah**, **and they do not perceive when they will be resurrected**.). The deniers asked the Greatest Messenger (may God bless him and grant him peace) to specify for them the duration of the resurrection, and the Most High said to him: Tell them: None of the humans, jinn, and angels knows the unseen and the duration of the resurrection except God, and they will be gathered from where they do not perceive. (**Rather**, **their knowledge will benefit you in the Hereafter**.). I understand succession, and the meaning is that the prophets informed the polytheists of the afterlife, but they did not believe it, and when they were sent and saw the afterlife with their own eyes, they knew that the prophets’ information was true and truthful. The sequence intended here is that the polytheists’ knowledge of the afterlife occurred after the prophets were informed of it and after seeing it. (**Rather**, **they are in doubt about it**) That is, how can they ask about the time of the afterlife, when they do not believe in it? (**Rather**, **they are from Ammon**) Rather, their hearts were blinded to the afterlife due to their misguidance and stubbornness, until it was impossible for them to see it.

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(**And those who disbelieve say**, "**When we are dust and our fathers**, **will we certainly emerge? This has been promised to us and our fathers before**. **These are nothing but legends of the ancients**."). A similar example is presented in verse 5 of Surat Al-Ra'ad and verses 36 and 84 of Surat Al-Mu'minun.

(**Say**, "**Walk through the land and see what was the end of the criminals**."). This is a threat to those who disbelieve in the prophecy of Muhammad (PBUH) that they will suffer the same destruction that befell other previous nations who disbelieved their prophets. Its counterpart is presented in verse 137 of Surat Al Imran, Part 2, p. 159.

(**And do not grieve for them**, **and do not be distressed by what they plot**.). He presented its text in verse 127 of Surat An-Nahl, vol. 4, p. 565.

(**And they say**, "**When will this promise be fulfilled**, **if you are truthful?**"). The Great Messenger (PBUH) warned the Quraysh of the consequences of their denial and rebellion, and they said to him sarcastically: When will that happen? Every prophet would hear this sarcastic answer from his people if he warned them and warned them (**Say**, "**Perhaps there will be some recompense for you that you hasten**.") Perhaps the torment was behind you, and you did not realize it, and in this sense is verse 51 of Surah Al-Isra: (**And they say**, "**When is it?**" **Say**, "**Perhaps it will be soon**.").

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(**Indeed**, **your Lord is gracious to people**, **but most of them are not grateful**.). God Almighty graciously granted them grace and delayed the torment so that they would repent and turn away from their transgression, and they should have thanked God for that, but they hastened the torment, mocking and mocking. (**And**

indeed, your Lord knows what lies within their breasts and what they declare.). They declared polytheism to God, and harbored plots and evil against the Messenger of God, and God knows what they conceal and what they declare, and He will inevitably reward them for this and that with what they deserve. (**And there is nothing hidden in the heaven and the earth except in a clear Book**.). Nothing escapes the knowledge of God Almighty, there is no doubt about that, and the intention of this information is to threaten the traitors and agents who cover themselves with the guise of hypocrisy and hypocrisy.

This Qur'an tells verses 76–85:

(**Indeed, this Qur'an relates to the Children of Israel most of that over which they differ** (76) **and it is a guidance and a mercy to the believers** (77) **Indeed, your Lord He will judge between them with His wisdom, and He is the Mighty, the All-Knowing**. (78) **So put your trust in God. Indeed, you are upon the clear truth**. (79) **Indeed, you do not make the dead heard, nor do you make the deaf to hear. Supplication when they turn back, turning back** (80) **And you cannot guide the blind from their error. You should only listen to those who believe in Our signs, then they are at peace**. (81) **And when it falls** (82) **And on the Day when We will gather from every nation a company of He denies Our signs, so they will be distributed**. (83) **Until, when he came, he said, "You have denied My signs and have not compassed knowledge of them. But as for what you were doing?** (84) **And the word fell upon them. Because they have wronged, they will not speak** (85))

the language :

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Community regiment. They distribute and prevent.

Parsing:

Hadi is a baa plus, and Hadi is a khabar, you, in the language of Tamim, and a khabar (ma) is in the language of the people of Hijaz. The source is that the people are in the genitive case with the deleted "ba" meaning that you are talking to them about the fact that the people are not certain of Our verses.

Israel's slogan: **We hear and disobey**:

(**Indeed**, **this Qur'an relates to the Children of Israel most of what they differ about**.). The Qur'an talked about the oddities of the Children of Israel, and repeatedly talked about them and about them. It talked about their characteristics and their motto, and about what they differed about during the time of Moses and after him. Their motto, which they adhere to and do not deviate from, is summarized in their saying: (**We heard and disobeyed**) As stated in verse 94 of Surat Al-Baqarah and verse 45 of Surat An-Nisa. That is, we heard from God and His prophets, and we disobeyed God and the prophets. They adhered to this slogan during the time of Moses himself until he complained of them to his Lord and described them as sinners, and he said with regret and sorrow: (**My Lord**, **I have no control over anyone but myself and my brother**, **so separate us from the disobedient people**.) Al-Ma'idah 25, and in a second verse he described them as fools: (**He said**, "**My Lord**, **if You had wished**, **You could have destroyed them before**, **and You could have destroyed me because of what the foolish among us did**.") - 155 Al-A'raf. They still adhere to this slogan and principle to this day. In the year 1967, the United Nations, which represents the peoples of the Earth, east and west, decided that Israel would withdraw from Jerusalem. The only

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response of its representative was to say: The United Nations is a piece of garbage, as the newspapers reported.

As for what they differed about, it was the implementation of the Torah during the time of Moses until God raised the mountain above them and threatened them with destruction: (**And We raised the Mount above you**: "**Take what We have given you firmly and listen**."

They said: **We heard and disobeyed**) 93 Al-Baqarah. And (1) They differed regarding the prophets who came after Moses, including Jesus Christ (peace be upon him). Some of them lied, and some of them killed, as in verse 87 of Surah Al-Baqarah. They also disagreed about the prophecy of Muhammad (PBUH), and only a few believed in him. And if they were seekers of truth, they would have agreed to adopt the Qur'an for which evidence and proofs have been established for its truthfulness. (**Indeed**, **it is a guidance and a mercy for the believers**.). Guidance for those who seek guidance, and mercy for those who act according to its rulings and teachings.

(**Indeed**, **your Lord judges between them with His judgment**, **and He is the Mighty**, **the All-Knowing**.). The Day of Resurrection will take place, when the falsehoods will be removed and the faults will disappear. God will judge and decide between the Children of Israel and others regarding matters of religion and worldly matters in which they differed and disagreed. (**So trust in God**) Whoever takes refuge in him is in Hariz Cave, and Mani' is dear (**Indeed**, **you are upon the clear truth**) The truthful person does not care about what is said or said about him.

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(**You do not make the dead hear**, **nor do you make the deaf hear the supplication when they turn away**, **turning away**, **and you are not the guide of the blind from their error**.). These sentences aim at one thing, which is that there are qualities that kill the heart, and push a person to insist on disbelief, hypocrisy, and misguidance, and make him and the dead alike, with whom neither admonition nor warning is of use. Among the most important of these qualities is greed and eagerness for gains and positions. This meaning has been repeated in various ways, including the Almighty's saying: (**They have hearts with which they do not understand**, **and they have eyes with which they do not see**, **and they have ears with which they do not hear**. **They are like cattle**, **nay**, **they are more astray**. **It is they who are heedless**.) 179 Al-A'raf. Part 3, p. 425, and he said: (**Do you make the deaf hear even though they do not understand? Can you guide the blind even if they do not see?**) - 43 Yunus, vol. 4, p. 162 (**If you listen except to those who believe in Our verses**, **then they will be Muslims**.). The one who listens to you and obeys you, O Muhammad, is the one who seeks the truth for the sake of the truth, such that when evidence is established for him, he believes in it and submits to it. As for those who have ambitions and interests, they turn away from you, turning away.

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(1). One of the strangest things I have read is what was reported from the book of the Talmud, which is a book revealed like the Torah to the Jews or many of them: "When God brought to him a dilemma, he consulted the rabbis about its solution, and that one day he saw an incorrect opinion, and one of the rabbis alerted him to his mistake, so he confessed and submitted."

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(**And when the word came upon them**, **We brought out for them an animal from the earth that would tell them that the people were not certain of Our signs**.). It occurred, i.e., it was proven and obligatory, and what is meant by saying here is what God promised regarding the coming of the Hour, and about the disbelieving people. As for the animal, there has been much talk about it, and God Almighty has not made clear to us what it is. The hadith about the infallible in its explanation has not been proven, and even if its chain of transmission was authentic, we would not act on it because it is one piece of information, and it is an argument in the secondary rulings, not in the subjects and principles of the doctrine, and speaking without knowledge is forbidden, so all that remains is to take the apparent meaning of the verse which indicates that when God Almighty gathers people for judgment, He will bring forth from the earth a created being declaring that the unbelievers have denied the clear evidence and conclusive proofs of the existence of God, His oneness, and the prophethood of His messengers.

You ask: Why did God Almighty not explain the truth about this animal, and left people confused about it, to the point that those who said about it were ignorant and delusional?

The answer: The purpose of mentioning it is merely to defame the unbelievers, and that tomorrow they will be gathered humiliated and exposed in the presence of witnesses, and this purpose is achieved by simply referring to the animal, even if its name and reality are not known. This verse is similar to the Almighty's saying: (**A day when faces will be white and faces will turn black**) 106 Al-Imran.

(**And on the Day when We will gather from every nation a group of those who deny Our signs**.). Who lies? (Who) here is a clarification, and is not intended to be specific, as is the case in the Almighty's saying: (**So avoid the abomination**

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of idols) That is, all the idols, not some of them. The meaning is that among the nations there are those who believe in the verses of God and those who disbelieve in them. And God Almighty will gather tomorrow for reckoning and recompense all the deniers without exception. It is known that God Almighty will gather the believers and the deniers, but the purpose of mentioning the deniers is a threat and a warning. (**They are distributed**) The angels prevent them from going right and left, and take them to the place where the ewes are being slaughtered.

(**Until**, **when He came**, **He said**: **Have you denied My verses and have not comprehended knowledge of them? As for what you were doing?**). If the deniers stand before God tomorrow for judgment, He will say to them, rebuking and criticizing them: Why did you deny my messengers and do not respond to their call? And if you were ignorant of their truthfulness, then why did you turn away from their evidence that requires knowledge, and did not look at it with the look of one who seeks the truth and searches for it?

For the sake of truth? What is first and more important than that? The scholars have unanimously agreed that reason rules that it is necessary to look at the miracle of the one claiming prophethood in order to ward off potential harm. They said: Reason does not excuse the ignorant person for what he must do if he is able to research and acquire knowledge. In the hadith: The servant will be said on the Day of Resurrection: Did you not know? If he said: Yes. He was told: Will you work? And if he said: I did not know. He was told: Would you like to learn so that you can work? (**And the word fell upon them because of their wrongdoing**) God's wrath and torment befell them because of their disbelief and their failure to search

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and question (**They do not speak**) Because their argument was interrupted, and also because they were astonished by the severity of the horror.

The passing of the mountains passes through the clouds, verses 86–93:

(Have they not seen that We made the night for them to rest therein, and the day giving full view? Indeed, in that are signs for a people who believe. (86) **And on the Day when the trumpet will be blown, then those in it will be terrified. The heavens and whoever is on the earth except whom God wills, and each of them will come in retreat.** (87) **And you will see the mountains and think that they are motionless while they pass by like the clouds, the work of God who has perfected all things. Indeed, He is Aware of what you do.** (88) **Whoever brings a good deed will have better than it, and they will be safe from fear on that Day.** (89) **And whoever brings an evil deed, it will be destroyed. Their faces will be in the Fire. Will you be rewarded for anything except what you used to do?** (90) **I was commanded only to worship the Lord of this town, who has made it sacred, and to Him is everything. And I was commanded to be of the Muslims** (91) **and to recite the Qur'an. So whoever is guided will only guide himself, and whoever goes astray, say, "I am only of**

The Warners (92) **And say, "Praise be to God. He will show you His signs and you will recognize them, and your Lord is not unaware of what you do."** (93))

the language :

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They are humiliated and humble. What is meant by "town" here is Mecca.

Parsing:

They are in the state of an actor who has lost his way. The accusative case is made in the infinitive case, meaning God made it a good thing. On that day, it is related to Amnoun, and the intention is a substitute for a deleted sentence, meaning the day when he brought the good deed. The sentence "Are you rewarded" is the object of a deleted statement, meaning they are told: "Are you rewarded?" And the one who forbade it instead of a Lord. The source of "I worship" is in the genitive case with the deleted "ba" and the same as after it. And heedless of the letter 'ba' plus an inflection, and heedless of the news of your Lord.

Meaning:

(**Have they not seen that We made the night for them to rest therein**, **and the day giving light? Indeed**, **in that are signs for a people who believe**.). It is presented with the interpretation of verse 67 of Surah Yunus, Part 4, p. 177 (**And on the Day when the trumpet is blown**, **everyone in the heavens and everyone on earth will be terrified**, **except whomever God wills**.). The trumpet will be blown to signal the coming of the Hour, and the hearts of all creatures will shake from this blowing in fear and panic, except for the hearts of the prophets, the truthful, the martyrs, and the righteous, whom God Almighty has excluded by saying: (**Except whom God wills**) Verse 69 of Surat An-Nisa referred to them: (**And whoever obeys God and the Messenger**, **those are with those upon whom God has bestowed grace**, **of the prophets**, **the truthful**, **the martyrs**, **and the righteous**. **And those are good companions**.).

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In some interpretations, there are three blows in the images: the blow of panic, the blow of death of all, and the blow of resurrection. The first blow is indicated by the verse we are interpreting, but the second and third are indicated by the Almighty's saying: (**And the trumpet was blown**, **and everyone in the heavens and everyone on earth was shocked**, **except whom God wills**. **Then another was blown into it**, **and behold**, **they stood and watched**.) 68 Al-Zumar. (**And they all came astray**) That is, the fearful will be gathered to their Lord in humiliation.

Mountains and Earth movement:

(**And you see the mountains and think they are solid, and they pass by like clouds**.). The subject of this verse and the one before it is the same, which is talking about the Day of Resurrection and its horrors, and therefore the meaning is that God Almighty will uproot the mountains from their places and move them in space just as the clouds travel, but it appears to the viewer that they are stationary, because if a large body travels in one azimuth and straight line, the eyes will not perceive its movements due to its size and the distance of its limbs, especially if the viewer is far from it.

Thus, it becomes clear to us that the error of those who inferred with this verse that the Qur'an has referred to the movement of the Earth, and there are many verses that confirm that what is meant by the passage of the mountains in this verse is their movement in space on the Day of Resurrection, and among those verses is the Almighty's saying: (**And on the day We move the mountains and you see the earth emerging**, **and We gather them**) 47 Al-Kahf. And he said: (**The mountains were covered and became a mirage**) - 20 Al-Naba'. And he said: (**The day the sky passes** - That is, disturbed **And the mountains move forward**)

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- 9 phase. The words of the Qur'an are one, some of them bear witness to others, and some of them speak to each other.

Yes, the people of the Prophet's household (may God bless him and grant him peace), who had knowledge of the Qur'an and Sunnah, declared the movement of the earth about a thousand years before Copernicus. Imam Ali (peace be upon him) said in Nahj al-Balagha: He spread the earth on the air... and established it on a firm foundation... and raised it without supports... and modified its movement with anchors. His grandson, Imam Jaafar al-Sadiq (peace be upon him), said: "Things indicate their occurrence from the rotation of the sphere, including the seven spheres: the movement of the earth, etc."

(**The creation of God who perfected all things**) From the largest of the great to the smallest of the small, and this mastery, arrangement, and order are among the strongest evidence of God's existence, His oneness, and His great power. (**He is aware of what you do**). And the One who created man and mastered his creation knows what good or evil he will do, and what his soul whispers to him: (**We have created man, and We know what his soul whispers about, and We are closer to him than his jugular vein**.) - 16 A.H.

(**Whoever does a good deed will have better than it, and they will be safe from fear on that day. And whoever does an evil deed, their faces will be cast into the Fire. Will you be rewarded except for what You were working**). The clearest explanation for this saying of God is His saying: (**Whoever does a good deed will receive ten times it, and whoever does an evil deed**

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will not be rewarded except the like of it, **and they will not be wronged**.) – 160 Al-An'am, vol. 3, p. 290.

(**I have only been commanded to worship the Lord of this town**, **who has made it sacred**, **and to Him is everything**, **and I have been commanded to be among the Muslims**.). What is meant by the city of Mecca, and He singled it out for mention despite the fact that He is the Lord of the Worlds to alert the Quraysh to His blessing upon them because of it. They derived their sovereignty over the Arabs from glorifying it and making it a safe sanctuary in which it was forbidden to kill, fight, hunt, cut down trees, and so on, which indicates its honor and status. Despite this, the Quraysh worshiped idols and desecrated the Kaaba with them, so they associated themselves with the Lord of this honorable and exalted town, who Feed them from hunger and protect them from fear.. And the greatest Messenger (PBUH) said: (**I was commanded to worship the Lord of this town**.) .. (**I was commanded to be among the Muslims**) It is an insult to the Quraysh and their worship of idols, and it is obligatory for them to abandon the worship of the idols that do not own anything, and to worship the Lord of this town, who has creation, dominion, and command, and He has power over all things, and He has favored the Quraysh with many of His gifts and favors.

(**And to recite the Qur'an**). What is meant by reciting the Qur'an here is a call to believe in it and follow its approach (**So whoever is guided will only guide himself**, **and whoever goes astray**, **say**, "**Indeed**, **I am only of those who warn**."). The Greatest Messenger (PBUH) called for guidance, so whoever hears and obeys has done well for himself and has taken the path of goodness and salvation, and whoever turns away and turned away has done wrong to it and brought it to the source of evil and destruction... The Prophet (PBUH) is not responsible for what

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befalls the people of wrongdoing and misguidance after he has advised them and conveyed to them the messages of his Lord. (**And say praise be to God**) For what he has enabled me to convey his messages

To His servants as He loved and wanted (**He will show you His signs and you will know them**). God Almighty showed them His signs and evidence within themselves and on the horizons, but they denied them. So He said to them: You deny them now, and acknowledge them tomorrow, since confession and acquiescence will not benefit you. (**And your Lord is not unaware of what you do**). This is a threat and a warning against their turning away and denying God's signs and clear signs.

Surat Al-Qasas

Al-Tabarsi said: It is Meccan, and its verses are 88 verses.

In the name of God, the most gracious, the most merciful

Book verses, verses 1-6:

((1) **These are the verses of the Clear Book** (2) **We recite to you of the news of Moses and Pharaoh in truth for a people who believe** (3) **Indeed, Pharaoh exalted himself in the land and made Its people are sects. He oppresses a group of them. He slaughters their sons and spares their women. Indeed, he is one of the corrupters**. (4) **And We wish to be gracious to those They were weakened in the land, and We will make them leaders and make them heirs**

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(5) **And We will establish for them in the land, and We will show Pharaoh and Haman and their soldiers of what they were. They areware** (6))

the language :

They divided into different warring factions.

Parsing:

With the truth, it is related to a deleted noun from the subject. We recite it, meaning those who speak the truth. And the conscience of them goes back to those who were weak.

Meaning:

(Tasam) The same is mentioned at the beginning of Surat Al-Baqarah (**These are the verses of the Clear Book**). That is a reference to this surah, and the book, the Qur'an, which is clearly explained in distinguishing what is wrong from what is right (**We recite to you the true story of Moses and Pharaoh for a people who believe**.). God Almighty has recited this news to His noble Prophet many times, and we explained the purpose of repeating it when interpreting verse 9 of Surat Taha, paragraph: "Repeating the story of Moses." (**Indeed, Pharaoh exalted himself in the land and divided its people into sects**.). He was tyrannical and oppressive, arrogant and oppressive, and divided the people of his kingdom into competing factions so that his kingdom would last him. He would give one group and deprive another. (**It weakens a group** That is, the children of Israel **Some of them slaughtered their sons and spared their women. Indeed, he was one of the**

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corruptors.). A similar example is presented in verse 49 of Surat Al-Baqarah, vol. 1, p. 99, and verse 127 of Surat Al-A'raf, vol. 3, p. 382.

Why did Pharaoh persecute the children of Israel?

Some of the new commentators said in his shadow: "Pharaoh persecuted the children of Israel because they had a belief other than his own. They followed the religion of their grandfathers, Abraham and Jacob, and no matter how much deviation occurred in their belief, it still had the basis of belief in one God." We ask this new interpreter: Where did you get the knowledge that the Jews, during the time of Pharaoh, followed the religion of Abraham (peace be upon him), and that it remained for them to believe in one God? Did this knowledge come to you from their saying: (**O Moses**, **make for us a god just as they have gods**.) Or what they said to him: (**Show us God openly**) Or because they worshiped the calf, or because the prophets killed them? And if Pharaoh persecuted them because they followed the religion of Abraham, then why did their prophet and savior Moses describe them as transgressors, as in verse 25 of Surah Al-Ma'idah? And by the foolish in verse 155, and by the false ones in verse 173, and by ignorance in verse 138 of Surat Al-A'raf, as God Almighty described them in many of His verses with corruption and every crime and vice?

The Qur'an mentioned that Pharaoh persecuted the Children of Israel, and that he transgressed the limits in

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He wronged him, but he did not indicate the reason, and therefore the jurists differed in defining it. Some say: A priest said to Pharaoh: A child will be born among the children of Israel, and the kingdom will be taken away from him. And

someone said: The prophets who were before Moses gave good tidings of his coming, and when Pharaoh learned of that, he feared and slaughtered the children of Israel... And I have not seen any of the commentators or others say: Pharaoh persecuted the Jews because they followed the religion of Abraham.

If we look at the behavior of the Children of Israel with their prophet and savior, Moses, and with other of their prophets who came after Moses, where they used to lie, one group and the other, they killed, and we look at their behavior and actions in every country in which they were free to stir up strife, plot conspiracies, and try to control the means of production, propaganda, and other public facilities, if we look at all of that, it becomes clear to us the truth of what Sheikh Al-Maraghi said in his interpretation: that Pharaoh was only persecuted. The children of Israel because he was afraid of the males who practiced industries and held the reins of money in their hands. If they had a long reign, they would seize public facilities and dominate them over the Egyptians, and economic dominance is more severe than colonial dominance.

Yes, Pharaoh was tyrannical and oppressive, and went beyond the limit in slaughtering children and enslaving women, but this transgression and tyranny was caused by the Jews, so the blame falls on both of them together: on the Jews for their hatred, misconduct, and goals, and on Pharaoh because he took the innocent for the crime of the guilty.

When will God bless the oppressed?

(**And we want to be gracious to those who are oppressed in the land**.). The oppressed on earth are those who are oppressed by the strong, and who oppress their strength and abilities with injustice and aggression. God Almighty grants them

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freedom and salvation from persecution if they strive and persevere and die for their lives and dignity, just as God Almighty grants recovery to the sick if he uses the correct treatment, and the farmer to bear fruit if he works and is proficient. God has a law in His creation, which is that things occur according to their causes and goals. On its means, and you will not find any change in the Sunnah of God...ever. Everyone who follows the path arrives, whether he is a believer or an unbeliever. As for the punishment for disbelief

And faith is on the Day of Resurrection, not in this life. Whoever bows to the oppressor, God will abandon him and entrust him to the one who oppressed him, even if he prays, fasts, and performs Hajj to the Sacred House of God, because he has abandoned the truth and supported falsehood, and he has no share in the Hereafter.

Whoever revolts against injustice and its people, and dies for his dignity, God Almighty will grant him victory over the oppressors and tyrants, even if he is an infidel, because he has met God's will and command with this jihad and struggle. We do not go back to ancient history to draw evidence of this fact from it. The steadfastness of the defenseless Vietnamese people in front of the most powerful forces of evil and corruption is conclusive evidence that God is with the oppressed, the patient warrior, whoever he may be.

The bottom line is that God does not fight for the sake of the oppressed, but He stands with them and provides them with His help if they fight and struggle, aiming for truth and justice, and freedom from oppression and exploitation. God is with these people because He is with every Mujahid and worker for the sake of life. We talked about this in detail when interpreting the Almighty's saying: (**God does not**

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change the condition of a people until they change what is in themselves) - 11 Al-Raad, vol. 4, p. 386.

You ask: God Almighty drowned Pharaoh and his people, and saved the Children of Israel from their torment and persecution. The meaning of this is that God fights on behalf of the oppressed. Rather, it was stated in verse 38 of Surah Al-Hajj: (**God defends those who believe**)

The answer: God Almighty drowned Pharaoh and his people because of their polytheism and their denial of the Messenger, and it was not a victory for the Children of Israel just as He destroyed the people of Noah and other polytheists. This resulted in the salvation of the oppressed and persecuted from the Children of Israel and non-Israelites. As for the verse of Surah Al-Hajj, what is meant by those who believe are those who strive, but as for the lazy, they follow the religion of the one who said to Moses: (**So go**, **you and your Lord**, **and fight**. **Here we will sit**.).

(**And We make them imams**) That is, we make them prophets (**And We will make them heirs and establish them in the land**.) God makes them free after Pharaoh enslaved them for a long time (**And We showed Pharaoh and Haman and their soldiers what they feared**.) Their conscience refers to the Children of Israel, and the meaning is that Pharaoh and his people feared that their authority would be lost at the hands of a man from the Children of Israel, so they took precautions for that, but God Almighty caused them to do what they were warning about.

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Mother of Moses, **verse 7-13**:

(**And We revealed to the mother of Moses**, "**Suck him to breastfeeding**. **Then if you fear for him**, **then throw him into the sea**, **and do not be afraid and do not grieve**. **Indeed**, **we will return him to you and make him among the messengers**." (7) **So Pharaoh's family picked him up to be an enemy and a affliction to them**. **Indeed**, **Pharaoh and Haman and their soldiers were sinners**. (8) **And Pharaoh's wife said**, "**It is pleasing to the eyes of me and to you**." **Do not kill him**, **perhaps he will benefit us**, **or We will take him as a son while they are not aware**. (9) **And the heart of Moses' mother became empty**. **upon her heart that she might be of the believers**. (10) **And she said to his sister**, "**Tell him a story**," **and she saw him from a distance while they were not aware**. (11) **And We forbade him the wet places of Before**, **she said**: **Shall I direct you to the people of a household who will take care of him for you and are sincere to him?** (12) **So We returned him to his mother so that her eyes might be comforted and she would not grieve and that she might learn**. **Indeed**, **God's promise is true**, **but most of them do not know** (13))

the language :

We inspired, we inspired. The word "yam" is the sea, and what is meant here is the Nile River. The apple of my eye is joy and happiness. And empty, meaning there is nothing in it except concern for Moses. And our ties are firm. His story follows his experience. And about the side, any side, as if it is not intended in itself, as you say: This is a side thing, and it was said: What is meant by side here is distance.

Parsing:

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To breastfeed him (an) meaning any explanation of our revelation. Let the lam be for the consequence, such as: they were born for death and they built for ruin, and the infinitive noun is that the implied meaning and what it entered is related to its being picked up. And the apple of news for a deleted subject, that is, it is the apple of an eye. Perhaps it is complete and the source can benefit us. Even if "almost" is diluted and its name is deleted, meaning that "almost" is. The source is that our connection is a subject and its predicate is deleted, and also the answer had it not been deleted, meaning if we had not linked a result to her heart, she would have expressed it. And from a side related to a deleted adverb from a subject, "basrat," meaning "I saw far away."

Meaning:

(**And We inspired the mother of Moses to breastfeed him**). What is meant by revelation here is inspiration, as in the Almighty's saying: (**And your Lord revealed to the bees**) 68 bees. In Part 3, page 373, we quoted from the book "Stories of the Qur'an" that the name of Moses' mother was Jochebed. Then we read in the Torah that this was her name, and that her nephew Amram, the father of Moses, married her. In the Bible Dictionary, the meaning of Jochebed in Hebrew is "Jehovah is the glory" and that Moses was the youngest of his father's children, and the third of three: Miriam, the firstborn, and Aaron the second. (**So if you fear for him**, **throw him into the sea**.). If she feared that he would be slaughtered, she would throw him into the depths of the sea with her hand! .. how? What sane person seeks protection from the burning of fire? (**Do not be afraid and do not be sad**. **Indeed**, **we have returned him to you and made him one of the messengers**.). And do not be afraid for him: God is his protector and disposer of affairs. He who made the fire coolness and peace for Abraham made the sea a safety

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for Moses. God Almighty informed her of the safety of her newborn, and that she would raise him and embrace him, and gave her good news that he had chosen him for his message, and singled him out for His mercy. Its counterpart is presented in verse 39 of Surah Taha.

(**So Pharaoh's family seized him to be their enemy and a affliction**.). They picked him up and raised him to benefit them or take him as a son, and the outcome of his matter was that he became an enemy of their faith and customs, bringing worry and sadness to their hearts, and in the end their death and the loss of their kingship was at his hand. (**that**

Are Pharaoh, **Haman**, **and his soldiers guilty?**) They went astray in all their actions and actions, especially their killing of thousands of boys to get rid of Moses. The result was that they saved him from death so that he could destroy them. And in the Bible dictionary (1) The details of Moses' life in the house of Pharaoh are unknown, and the scholars and historians differed regarding his time. Some of them said: He was in the days of Amun (1436 - 1411 BC). Others said: It was during the days of Ramesses II (1290 - 1223 BC). A third said: It was during the days of Mephthah (1223 - 1211 BC).

(**And Pharaoh's wife said**, "**He is the comfort of eyes to me and to you**. **Do not kill him**, **perhaps he will benefit us**, **or we will take him as a son while they are not aware**."). Pharaoh's wife was Asiyya bint Muzahim, and God praised her in verse 11 of Surat Al-Tahrim: (**And God set forth as an example for those who believed the wife of Pharaoh when she said**, "**My Lord**, **build for me a house with you in Paradise**, **and save me from Pharaoh and his work**, **and**

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save me from the people." **The oppressors**). In the hadith: "The best women in the world are four: Maryam bint Imran, Asiya bint Muzahim, Pharaoh's wife, Khadija bint Khuwaylid, and Fatima bint Muhammad." When Pharaoh looked at Moses, he became angry and said: How was this Hebrew boy spared from slaughter? Was his matter hidden from the eyes and spies, or did they hide it from me? ..So his wife was kind to him and loved him as a boy so that he would be the apple of their eye, but he was a speck in their eyes and a grief to their hearts.

(**And the heart of Musa's mother became empty**. **She was almost ready to do so**, **had We not placed a chain on her heart that she would be among the believers**.). She threw her newborn into the sea, hoping that someone who would protect him from Pharaoh would pick him up, and lo and behold, fate would bring him out of the sea and into the house of Pharaoh. When the news came to her that he had fallen into the hands of the executioner, she expected that he would die. She was extremely frightened, and forgot herself, and what God had promised her about returning him to her. She almost showed her alarm and shouted in the name of her dear one, but God included her with His kindness and care, so he confirmed her to be one of the believers. With his promise,

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(1). Christians call the Torah and the four Gospels by the name "The Bible," and the aforementioned dictionary explains the meanings of the words that came in the Bible, and refers to the history of events and people, and other things related to the Torah and the Gospels.

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This is what God Almighty says: (**We have returned it to you**) So I was patient and calmed down (**She said to his sister**, "**Tell him**.") Go and find out about him. So she went and saw her brother with Pharaoh's family (**So she saw it from afar while they were not aware**.). She looked at him sideways as if she didn't want him in particular, and Pharaoh's family did not know what she meant and that she was the sister of this boy whom they had picked up from the river.

(**We had forbidden wet nurses to him before**). Pharaoh listened to his wife and kept the boy after God placed his love in his heart. He ordered the search for a wet nurse to take care of him and take care of him. Nurses were brought to him from here and there, each one wishing for him to accept her breast so that she would gain status with Pharaoh. But he treated all of them well and fled from them before his mother came. (**She said**: **Shall I direct you to a household who will take care of you and be sincere to you?**). When Musa's sister saw the confusion of the Pharaoh's family regarding the boy's matter, she offered to guide them to someone who would accept her breasts rather than women, take care of him, and not neglect his care. A similar example is presented in verse 40 of Surat Taha (**So We returned him to his mother so that her eyes might be comforted and she would not be sad**.) It is also presented in verse 40 of Surah Taha (**And you should know that God's promise is true**). The pronoun "learn" refers to the mother of Moses, and what is meant by His promise, the Almighty, was His saying to her: (**Indeed**, **we will return him to you and make him one of the messengers**.) And what God promised is not abandoned (**But most of them do not know**) The subtleties of His Almighty's management, and the mysteries of His rule.

And when he reached his maturity, **verses 14–19**:

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(And when he had attained his maturity and was established, We gave him wisdom and knowledge, and thus do We reward the doers of good. (14) And he entered the city while some of its people were unaware of it, and found therein Two men were fighting. This one was from his followers and this one was from his enemy. Then the one from his followers asked for help against the one from his enemy, so Moses poked him and killed him. He said, "This is the work of Satan is an enemy, a clear misguider. (15) He said, "My Lord, I have wronged myself, so forgive me." So he was forgiven.

He is the Forgiving, the Merciful. (16) He said, "My Lord, for what You have bestowed upon me, I will never be a supporter of the criminals." (17) So he became in the city, fearful and waiting. Then, behold, the One He asked him for help yesterday, asking him to call out. Moses said to him, "Indeed, you are a clear communicator." (18) Then when he wanted to attack the one who was their enemy, he said, "O Moses." Do you want to kill me as you killed a soul yesterday? If you only want to be a mighty man on earth, and you do not want to be among the reformers (19))

the language :

He reached his peak and gained strength in body and mind. While he was unaware, Moses entered the city while the people were distracted from him. And a certain afternoon. And waits and waits. He sought his help and asked for his victory. He cries out for help and assistance. And the stray linguist.

Parsing:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 6 BY AYATOLLAH DR SYED ANWAR NAQI NAQVI

While heedless is related to a deleted adverb from an inserted subject. This is from his Shiites and this is from his enemy, instead of a detailed one rather than a general one. And since you bestowed the letter "ba" on the oath, and what is its source, that is, by your blessings upon me? The sentence is awaiting the condition of the subject "became". So when he wanted (that) to be a grammatical addition. The infinitive is to deactivate the object of wanted. And if you want (that) to be negative.

Meaning:

(**And when he had attained his maturity and attained maturity**, **We gave him wisdom and knowledge**, **and thus We reward the doers of good**.).
progress

In its literal text in verse 22 of Surat Yusuf. There was a description of Joseph, and here there was a description of Moses.

(**He entered the city while some of its people were unaware of it**, **and he found two men there fighting**, **this one from his followers and the other from his enemy**, **so he asked him from his followers for help**. **The one who was from his enemy**, **whom Moses poked and killed**.). What is meant by Medina here is Egypt. One day, Moses entered some of its streets without anyone noticing him. He saw two men quarreling and fighting: one of them was a Copt, one of Pharaoh's followers, and the other was an Israeli from Moses' group. The Copts in general persecuted the Israelis, and considered them their servants and slaves. The Israeli called for Moses' help, and Moses poked the Copt with his hand or his stick with the intention of disciplining. Deterring transgression, not with the intention of killing, as a dead body falls upon him. This is called manslaughter (**He**

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said: **This is the work of Satan**. **He is a clear misleading enemy**.). This is a reference to the quarrel and fighting that took place between the Copt and the Israeli, not to poking or unintentional killing. The meaning is that the fighting between the two comes from the whispers of Satan and his temptation to commit sins and disobedience.

(**He said**, "**My Lord**, **I have wronged myself**, **so forgive me**." **So he was forgiven**. **Indeed**, **He is the Forgiving**, **the Merciful**.). Every negligence in the right of God Almighty that the prophets and saints attribute to themselves is a supplication and humility to God Almighty, and there is no indication of sin or negligence, because the one who truly knows God accuses himself of negligence in obeying and worshiping God, and for this reason he asks him for pardon and pardon for sin, and in the past it was said: The bad deeds of the righteous are the good deeds of the wicked. See what we said under the title of Repentance and Fitrah, Part 2, p. 275 (**He said**, "**My Lord**, **for what You have bestowed upon me**, **I will never be a supporter of criminals**."). Moses asked his Lord for forgiveness, and gave him a pledge on himself to wage war against criminal tyrants like Pharaoh and his soldiers, and to help every righteous believer.

(**So he became in the city**, **afraid and waiting**.). Moses was afraid to demand the blood of the Copt, and he expected evil from Pharaoh and his people...and while he was like that (**Then**, **the one who asked him for help yesterday was asking him to help him**.) He demands victory from Moses with shouts and screams (**Moses said to him**, "**You are a clear linguist**."). Why do you fight every day with a Copt? And cause us trouble and problems? Don't you worry about your error and misguidance?

TAFSIR MUSHAFFATIMA ALEHA SALAAM VOL 6 BY AYATOLLAH DR SYED AMMER NAQI NAQVI

(**When he wanted to attack the one who was their enemy**,). Moses wanted to brutalize the Copt because the Copts were the ones who were attacking the Israelis and treating them like slaves, as we mentioned. The Copt thought that Moses wanted to kill him, and so (**He said**, "**O Moses**, **do you want to kill me as you killed a soul yesterday? If you only want to be a mighty man on earth**, **and you do not want to be among the reformers**."). Yesterday I killed a man, and today you want to kill me. Are you one of the tyrants, or the reformers? This indicates that Moses was known for his righteousness and good behavior, and that killing was not consistent with his biography and behavior.

Verily, **the people are conspired against you**. **Verse 20–28**:

(**And a man came running from the farthest part of the city and said**, "**O Moses**, **the chiefs are conspiring against you to kill you**, **so come out**. **Indeed**, **I am among your sincere advisers**." (20) **So he left it**. **Fearful and waiting**, **he said**, "**My Lord**, **save me from the wrongdoing people**." (21) **And when he headed toward Midian**, **he said**, "**Perhaps my Lord will guide me to the right path**." (22) **And when water came**, **Midian found upon him a group of people providing water**, **and he found**, **apart from them**, **two women running away**. **He said**, "**What is the matter with you?**" **They said**, "**We will not irrigate until the shepherds depart**, **and our father is an old man**." (23) **So he watered for them**, **then he turned to the shade and said**, "**My Lord**, **for whatever good You have sent down to me**, **I am poor**." (24) **Then one of them came to him**, **walking timidly**, **and said**: **Indeed**, **my father is calling you to reward you for what you watered for us**. **When he came to him and told him the stories**, **he said**, "**Do not be afraid**. **You have escaped from the**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 6 BY AYATOLLAH DR SYED AMMAR NAQVI

wrongdoing people." (25) **One of them said**, "**O my father**." **Hire him**, **he is better than anyone**

You have hired the strong and trustworthy (26) **He said**, "**I want to marry one of these two daughters to you on the condition that you hire me for eight proofs**. **If you complete ten**." **It is from you**, **and I do not want to be difficult for you**. **You will find me**, **God willing**, **among the righteous**. (27) **He said**, "**This is between you and me**. **Whatever the terms of the two terms are spent**, **there is no transgression against me**." **And God is a disposer of what we say** (28))

the language :

The farthest part of the city. He strives to walk quickly. Madyan found her shoes and headed to her destination. The path is the middle of the road. They flee, preventing their sheep from reaching water. What's wrong with you? What's up with you? Until the shepherds leave until the shepherds leave, and the shepherds, the shepherds, and the shepherds have the same meaning. And shyness is the severity of modesty. And modern stories. Hajj is the plural of argument, which is the Sunnah.

Parsing:

To kill you is in the accusative case and the infinitive case is related to they plot. And he was afraid of the actor who left. A sentence awaits another situation. And according to the circumstance of a place. A sentence that describes two women. Fakir reported that, and when it was revealed, it was related to Fakir. And shyly in the case, i.e. shy. And the strong and trustworthy is the news that. These are the

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letters of a statement from my two daughters. And you must hire me on a conditional basis. Eight is an adverb because it is added to it, and ten is also an adverb because the meaning is: If you complete the work in ten years. Whoever is related to you is related to an omitted predicate of an omitted subject, that is, the completion is an entity from you. This is a matter of beginning and there is news between you and me

That is, between us. Either two words (i) are conditional and (ma) are superfluous, and the place of any accusative is qadat. No aggression is the answer to the condition.

Meaning:

(**And a man came running from the farthest part of the city**. **He said**, "**O Moses**, **the chiefs are conspiring against you to kill you**, **so come out**. **I am indeed one of your advisers**."). Pharaoh and his entourage learned of what Moses had done with the first Copt, who killed him by mistake, and the second, who said to him: (**Do you want to kill me?**) So they consulted about the matter of Moses, and determined to kill him. When one of the believers learned of this, he rushed to Moses and told him what they had planned for him, and advised him to flee from the unjust people. Many commentators said: This believer is the one referred to in verse 28 of Surat Ghafir: (**And a believing man from the family of Pharaoh who concealed his faith said**, "**Will you kill a man because he says**, '**My Lord is God**,' **and he has come to you with clear proofs from your Lord?**")

(**Then he came out of it**, **frightened and waiting**. **He said**, "**My Lord**, **save me from the wrongdoing people**."). Moses accepted advice from the believer, and left Egypt without provisions, water, a back, or a companion, and he was afraid,

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anticipating that Pharaoh's troopers would catch up with him, and on top of that, he did not know where he was going? So he turned to his Lord, entrusted his affairs to Him, and asked Him for guidance and salvation from Pharaoh and his people. (**And when he set out to meet Midian**, **he said**, "**Perhaps my Lord will guide me to the right path**."). Moses walked without intending to go to a specific country, confident that his Lord would guide him to the right path that would lead him to success and success. Then God Almighty took him by the hand and headed him to the city of Shuaib's country, and between Egypt and it was a wide desert, extending in dimensions, which the traveler crossed on foot in eight days. Moses crossed it with God's care and success, and he was eating from the plants of the earth... and recently yesterday he was in the palace of Pharaoh enjoying what was delicious. He was good, but the grasses of the earth and fear are a thousand times better for the sincere and free than bliss with the tyrannical oppressors, as Imam Hussein (peace be upon him) said: By God, I do not see death as anything but happiness, and life with the oppressors as anything but destruction.

(**And when he reached the water of Midian**, **he found there a group of people providing water for it**, **and he found besides them two women**.

You are gone. **He said**, "**What is the matter with you?**" **They said**, "**We will not irrigate until the shepherds have left**." **And our father is an old man**, **so he watered for them**.) Moses... He ended up walking to a well, where he found a group of shepherds drawing water from it for their livestock. He saw two women on one side of the group of shepherds, with sheep trying to draw water, and the two women were diverting them from it. This sight caught Moses' attention, and he said to them: Why do you prevent your sheep from water, when they are thirsty? They

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said: We are weak women, unable to compete with men, and our father is an old man who is unable to graze or irrigate, so we wait until the shepherds are empty so we can draw water. Then the pride of religion and humanity stirred in Moses' soul and he watered for them.

It is no wonder that Moses helped weak women, as he might help a weak woman, an infidel and a wretched one. It is also no wonder that Shuaib and his daughters lived from the toil of their oaths and the sweat of their brows. This is the life of the prophets and their pious successors before and after. Rather, what is surprising is that this Quranic spirit does not have any effect on the souls of us who claim knowledge of God, His Book, and the life of His prophets.. And it is most astonishing that we compete and compete in seeking the world. And its manifestations.

(**Then he turned to the shade and said**, "**My Lord**, **I am in need of whatever good You have sent down to me**."). Moses watered the two girls' sheep, and went to a tree to enjoy its shade. He was exhausted and exhausted by fatigue and hunger, so he asked God for His bounty and generosity, and he did not exaggerate and insist on the request, because what was required was to fill the neighbourhood, and that was enough. If he had asked for the afterlife, he would have gone too far and insisted. And in Nahj al-Balagha: By God, he only asked for bread to eat because he was eating with the scarcity of the land, and the greenness of the vegetables was visible from the translucence of the peritoneum of his stomach due to his leanness. And his flesh is trimmed. The peritoneum is the lower skin, and the trimming is the digestion of the flesh.

(**Then one of them came to him**, **walking timidly**, **and said**, "**My father is calling you to reward you for what you watered for us**."). The two girls returned to their father and told him what had happened. He said to one of them:

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Go and invite him so that we may reward him for his good deeds. Then the girl came to him wearing modesty and embarrassment, purity and chastity, and she told him what her father had said. (**When he came to him and told him the stories**, **he said**, "**Do not be afraid**, **you have been saved from the unjust people**."). Musa responded to the invitation, and the Sheikh welcomed him and thanked him for what he had done. When Musa's soul was at ease and reassured, the Sheikh told him what had happened.

He was with Pharaoh and his people, and the sheikh said to him: Do not be afraid. You are with us in a strong and secure place, where Pharaoh and other unjust people have no authority over you.

The commentators differed regarding this Sheikh. Who is he? Most of them believe that he is Shuaib, and a group of them said: He is other than him. There is no basis for these and those other than arguments that do not substitute anything for the truth. We do not care about such differences, as long as they do not relate to belief and life due to a reason. We chose the name Shuaib for this character simply to express it, and because this name is common among the majority, just as it was common among the students of Najaf and its scholars: the dispute over naming is not the custom of the scholars.

(One of them said) and she was the one who summoned him to her father, as he felt when she described him as strong and trustworthy (**Oh my father**, **hire him**. **Indeed**, **the best of those you hire is the strong and trustworthy**.). She only witnessed what she saw of his strength as he provided water for her and her sister, and of his chastity when she approached him with the invitation to her father. (**He**

TAFSIR MUSHAF FATIMA ALEHA SHAAM VOL 6 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

said, "**I want to marry you one of my two daughters on the condition that you rent to me for eight proofs**. **If you complete ten**, **then it is from you**, **and I do not want to be burdened**." **You will find me**, **God willing**, **among the righteous**.). Moses, the fugitive and the poor, who has nothing, and who lived for days on the plants of the earth until he asked God for a morsel with which to feed the food, this hungry refugee is offered by a noble sheikh one of his two daughters, and he gives him the choice of which one he wants... So, there must be a secret... Yes, there is a secret, and it lies in the character of Moses and his greatness that the sheikh touched in what he did with his two daughters, and in his conversation and conduct with Pharaoh and his people, which He told it to him, and the sheikh realized, with his pure and clear nature, that this character would have far-reaching effects, because the deeds that come from a person are mostly of one type. The sheikh - then - is the winner of this marriage, and what gain is greater than the marriage of the prophets and the pious?

Islamic law abrogated all laws:

The jurists spoke a lot about this verse, and they used it as evidence that a woman's guardian should be exposed

Her marriage to a man... The truth is that marriage between the man and the woman herself, as well as her guardian, is permissible according to the principle, and does not need to be stipulated. The Imamis and Shafi'is said: Marriage is not concluded except by the wording of marriage and marriage. This is after they linked this verse to the Almighty's saying: (**When Zayd had finished with her**, **we married her to you**.) - 37 parties. The Malikis and Hanbalis said: Marriage is also

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concluded using the word "gift," according to the Almighty's saying: (**And a believing woman if she gives herself to the Prophet**) - 50 parties. The Hanafi school of thought said: It is concluded with every word that indicates the desire to marry.

Many jurists said: Grazing for a period of eight or ten years is not a dowry for marriage, nor is it part of it. Rather, the dowry is completely independent of grazing, and the Sheikh's saying: "On the condition that you hire me, etc.," means that if you graze with me for a wage, I will give you one of my daughters in marriage with a dowry, just as you say: If you do this, I will do that, and this is the correct meaning of the verse.

In any case, there is no evidence in this verse against anything that the jurists said, because it is a story about a previous law, and we are certain that the Islamic law has abrogated all the previous laws, and it is not permissible to act on one of its rulings except with specific or general evidence from the Qur'an or the Sunnah, and therefore it is to be acted upon by them and not by them. As for those who said that the rulings of the previous laws should be accompanied, we respond to them with the Almighty's saying: (**We have not neglected anything in the Book**) 38 Al-An'am and his saying: (**And We sent down to you the Book as an explanation of everything**.) - 89 An-Nahl, that is, for everything related to the principles of Islam and its law. The Greatest Messenger (may God bless him and grant him peace) said: There is nothing that brings you closer to Paradise except that I commanded you to do it, and there is nothing that keeps you away from Hell except that I forbade you from it.

(**He said**: **This is between you and me**. **Whatever terms I decide**, **there is no transgression against me**, **and God is a disposer of affairs over what we say**.).

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This is from the words of Moses, and the first term is eight proofs, and the second is ten, and the meaning is that Moses said to the sheikh: I have accepted and accepted the marriage and pastoralism, and the choice is mine to fulfill the eight or ten days, so whichever I choose, you have no argument against me, and God is a witness to what you have made obligatory upon yourself, and what I have made obligatory upon myself. In the hadith: Moses

He spent the better of the two terms, i.e. the ten, and in many interpretations he chose the younger one, and she was the one who said to him: My father is calling you, and she said to her father: He is the strong and trustworthy one.

Moses fulfilled his term, verse 29–32:

(When Moses had fulfilled the term and was leading his people, he noticed a fire on the side of the Mount. He said to his people, "Remain. I have noticed a fire. Perhaps I will bring you news from it or an ember from it." Fire, so that you may be kindled. (29) Then when it came, a call was called from the right bank of the valley in the blessed spot of the tree: O Moses, indeed I am God, Lord of the worlds. (30) And if you throw your staff, then when he saw it shaking as if it were a jinn, he turned away and did not follow back. O Moses, come forward and do not be afraid, for you are among the believers. (31) Put your hand in Your coat emerges white without blemish, and I wrap your wings around you in terror. These are two proofs from your Lord to Pharaoh and his chiefs. Indeed, they were a disobedient people. (32))

Meaning:

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(**When Moses had fulfilled the term and was leading his people**, **he noticed a fire on the side of the Mount**. **He said to his people**, "**Remain**. **I have noticed a fire**. **Perhaps I will bring you news from it or an ember from it**." **Fire**, **perhaps you will be kindled**). After Moses completed the period he agreed upon with his father-in-law, he gathered his belongings and traveled to Egypt with his family. In the Bible Dictionary: Moses went to Egypt with his wife and two sons. When he reached the desert, he lost his way during a dark night

Cold as he feels when he says: Perhaps you will be virtuous. While he was confused about his matter, he saw a fire being lit, and he said to his family: Wait where you are, for I am going to the fire to bring you news of the way, or a piece of fire with which you can warm yourself. It is presented in verse 10 of Surat Taha and verse 7 of Surat An-Naml.

(**When he came to her**, **he was called from the right bank of the valley**.) That is, the side adjacent to the right of Moses (**In the blessed spot of the tree**, **O Moses**, **I am God**, **Lord of the worlds**.). The piece of land is a piece of land, and it is blessed because of its many prophets and its abundance of good things. His saying: (from the tree) means that God Almighty created speech in the tree. This verse has been used as evidence by those who say that God's speech is new and not ancient. It is presented in verse 52 of Surat Maryam and verse 12 of Surat Taha.

(**And to throw** - Until he said - **The safe ones**) It is presented in verse 10 of Surat An-Naml (**Place your hand in your pocket and it will come out white without any blemish**, **and close your wing to you out of terror**. **These are two proofs from your Lord to Pharaoh and his chiefs**. **Indeed**, **they were A**

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sinful people). Take your hand in your pocket and put it in, and the pocket is the opening of the shirt. From fear, that is, if you place your hand on your chest, your fear will go away. It is presented in verse 107 of Surat Al-A'raf, vol. 3, p. 375, verse 22 of Surat Taha, verse 33 of Surat Al-Shu'ara', and verse 12 of Surat Al-Naml.

So I fear that they will kill them. **Verse 33–37**:

(**He said**, "**My Lord**, **I have killed a person among them**, **and I fear that they will kill me**." (**33**) **And my brother Harun is more eloquent than me in speech**, **so send him with me as a response to confirm me**. **I am afraid**. **That they deny** (**34**) **He said**, "**We will support you with your brother and give you authority**, **but they will not reach you with Our signs**, **you and those who follow you will be the victors**." (**35**) **So when Moses came to them with Our clear signs**. **They said**:

This is nothing but fabricated sorcery, **and we have not heard of this in our forefathers**. (**36**) **And Moses said**, "**My Lord knows best who brings guidance from Him and who will have the end of the world**." **Indeed**, **the wrongdoers will not succeed** (**37**))

the language :

Repentance by breaking the specific rā'. What is meant by authority here is power.

Parsing:

A state of distraction in his post.

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Meaning:

(**He said**, "**My Lord**, **I have killed a person among them**, **so I fear that they will kill me**.") It is presented in verse 14 of Surat Ash-Shu'ara (**And my brother Aaron**, **he is more eloquent than me in speech**, **so send him with me as a messenger to confirm me**, **for I fear that they will deny me**.). A specific response for me to broadcast the call, and it indicates that every call must have supporters, and that knowledge alone is not sufficient to prove the defense of the truth unless the argument is accompanied by fluency of the tongue and eloquence of statement. The verse also indicates that the Qur'an blesses the means of propaganda such as newspapers, radio stations, and others, on the condition that they are directed towards achieving the truth and victory for its people, and invalidating falsehood and defaming its supporters, just as Aaron used his knowledge and eloquence against The tyrant Pharaoh.

It was said: Aaron was three years older than Moses... We do not know how he escaped slaughter, and it is not far-fetched that Aaron was born before Pharaoh ordered the slaughter of every child born to the children of Israel. In the Torah, chapter 32 of the Book of Exodus, Aaron is the one who...

He made the calf for the Children of Israel, and built an altar for it, not the Samaritan, as stated in verse 96 of Surat Taha.

(**He said**, "**We will support you through your brother**."). Moses asked his Lord to strengthen his support for his brother Aaron, and He responded to him and granted him his request. As for Moses' statement: (**So I fear that they will kill me**) God Almighty answered him by saying: (**And We will give you authority**, **so that**

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they will not reach you with Our revelations. **You and those who follow you will be victorious**.). In verse 46 of Surat Taha: (**He said**, "**Do not be afraid**, **for I am with you**, **hearing and seeing**."). And he said here: I have armed you with a weapon that will terrify Pharaoh and his soldiers, and because of it they will withhold from you and from those who believe in you. This weapon or authority is the signs and miracles of the transformation of the worms and the transformation of the white hand into locusts, lice, frogs, and other things.

(**Then when Moses came to them with Our clear signs**, **they said**, "**This is nothing but fabricated magic**. **We have not heard of this among our forefathers**."). It is presented in verse 110 of Surat Al-A'raf and verse 63 of Surat Taha (**And Moses said**, "**My Lord knows best who brings guidance from Him and who will have the end of the world**. **Indeed**, **the wrongdoers will not succeed**."). They lied to Moses and said to him: You are a magician. He gave them the answer of someone who does not care about their lies and stubbornness, trusting him in God and His promise. The answer can be summed up that God knows that I am upon truth and guidance, and that you are upon falsehood and misguidance, and He also knows that the good outcome is for me and for those who follow me, and for you my end is destruction in this world, and the torment of the Fire in the afterlife.

I do not know that you have any god other than Me, **verse 38–43**:

(**And Pharaoh said**, "**O chiefs**, **I do not know that you have any god other than me**. **So**, **O Haman**, **kindle fire for me on the clay and make for me a tower that I may look to the God of Moses**." **I certainly think he is one of the liars**. (38) **And he and his soldiers were arrogant in the land unjustly**.

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And they thought that they would not return to Us. (39) **So We seized him and his soldiers**, **and We scattered them into the sea**. **So see what was the end of the wrongdoers**. (40) **And We made them leaders**. **They are called to the Fire**, **and on the Day of Resurrection they will not be helped**. (41) **And We have followed them into this world with a curse**, **and on the Day of Resurrection they will be among those who will be rejected**. (42) **And indeed We have given them Moses the Book**, **after We destroyed the first generations**, **as insight for mankind and guidance and mercy so that they might remember** (43))

the language :

Haman, Pharaoh's minister. They built a tall edifice. And I go up. So we rejected them and cast them out. And the curse is being far from God's mercy. And the disgusting, shameful, and perishable.

Parsing:

From god (from) is an additional inflection, and god is the object of knowledge, and other than it is an adjective for it. And Basa'ir is a condition from the Book, guidance and mercy, a conjunction of Basa'ir.

Meaning:

(**And Pharaoh said**, "**O chiefs**, **I do not know that you have any god other than me**."). He said this because he found someone who believed him.. I memorized an example from my childhood days, and I still remember it, which is: "It was said to Pharaoh: Who is your pharaoh?" He said: "I did not find anyone

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deterring me," and most people would "branch themselves" had it not been for the deterrent force. See the interpretation of verse 24 of Surat An-Nazi'at: (**He said**, "**I am your Lord**, **the Most High**."). In the Bible dictionary, Pharaoh is an Egyptian word, meaning "big house," and it is a title for the kings of Egypt.

(**So**, **O Haman**, **light a fire for me on the clay**, **and make for me a tower that I may see the God of Moses**, **and indeed I suspect him of the liars**.). Pharaoh was unable to meet argument with argument, and he was afraid of Moses and disobeyed him. So he tried to hide his fear and inability by camouflaging his people's long-standing naivety. He expressed doubt about the existence of a god other than himself, and that he would look and search for this god. If he found him, he would ask for excrement. Otherwise - and this is what Pharaoh thought - Moses was one of the liars. And to confirm this camouflage in the eyes of the rabble who worshiped him, he said. To his minister Haman: Light the fire and make bricks to build a high edifice from which I can ascend to heaven, to search for the God of Moses... Haman did not build the edifice - as we think - because he was certain of Pharaoh's cunning and deceit, and what rational person tries to build endlessly, and imagines that with wood and bricks he reaches the highest heavens, and knows who is in and upon them?

(**And he and his soldiers were arrogant in the land unjustly**, **and they thought that they would not return to us**.). They became arrogant and arrogant over people, and their pride took them to sin, and they spread evil and corruption on earth, and the first and last reason is that they do not believe in God and the Last Day, nor in principle or conscience, or in anything except themselves and their benefits, and for this reason the Almighty, the Almighty, seized them, taking the

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Almighty, the Powerful. (**So We seized him and his soldiers and dispersed them into the sea**. **So see what was the end of the wrongdoers**.). Moses' mother threw her newborn into the sea for fear of Pharaoh, so this enemy of God and Moses picked him up to benefit from him or adopt him as a son. When Moses grew up and grew up, he tried his best to benefit Pharaoh and save him from destruction and torment, but he became estranged and arrogant, and the consequence of his affair was that God Almighty destroyed him in the same sea into which Moses was thrown, and from which Pharaoh's family picked him up. And indeed, that is a lesson for those with insight.. But where are they?

(**And We made them imams who call to Hell**, **and on the Day of Resurrection they will not be helped**.). The pronoun "We made them" goes back to Pharaoh and his soldiers, and the meaning is that in this world they are misguided and misguided, and that in the afterlife they are the losers. The meaning of "We made them" is that God Almighty has decreed and decreed that whoever follows the path of misguidance is lost, just as He decreed and decreed that whoever follows the path of destruction is doomed, and we explained that in the above more than once. On the authority of Imam Jaafar al-Sadiq (peace be upon him), there are two types of imams in the Book of God: Imams of guidance, and they are the ones to whom God Almighty referred, saying: ("**And We made them imams who guided by Our command**) 73 - The Prophets, they put God's command before their own command.

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His ruling is before their ruling, and imams are called to Hell. They put their command before God's command, and their ruling before His ruling, and they follow their desires contrary to what is in the Book of God.

(**We have followed them into this world with a curse**, **and on the Day of Resurrection they will be among the reprehensible**.). On them in this world is the curse of God and the curse of those who curse, and on them in the afterlife is the torment of hell (**And We gave Moses the Scripture after We had destroyed the first generations**, **as insight for the people and guidance and mercy so that they might remember**.). God Almighty sent down the Torah to Moses after he destroyed the people of Noah, Ad, and Thamud. The purpose of its revelation was for the people to learn from it and act according to its provisions, because before the distortion it was light, guidance, and mercy. As for today's Torah, it says to the Children of Israel: Kill men, children, and women, except the firstborn among them. Keep them for your own pleasures and desires. And plunder the animals, livestock, and property. And burn the cities, dwellings, and fortresses. As in chapter 32 of the Book of Numbers. After this, can it be said: Why did Israel burn Al-Aqsa Mosque? The Jewish faith is an evil doctrine that is hostile to all religions, laws and human values.

Muhammad and the news of those who left behind, **verses 44–51**:

(**And you were not on the western side when We decreed to Moses the matter**, **and you were not of the witnesses**. (44) **But We created generations**, **and their lives were prolonged**, **and you were not steadfast in** (45) **And you were not by the mountain when We called**, **but it was a mercy from your Lord that you might warn a people who did not come to them**. **Who is a warner before you? Perhaps they will remember** (46) **And if it were not that some calamity should strike them for what their hands have sent forward**, **then they would say**, "**Our Lord**, **had you not sent to us a messenger?**" **So we**

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will follow Your revelations and be of the believers. (47) **Then when the truth came to them from Us**

They said, "**If only I had not been given the like of what Moses was given**." **Have they not disbelieved in what Moses was given before? They said**, "**Two magic**." **They pretended to be**, **and said**, "**Indeed**, **we are disbelievers in everything**." (48) **Say**, "**Then bring a book from In the sight of God**, **He is more guided than the two of them**. **Follow Him**, **if you are truthful**. (49) **But if they do not respond to you**, **then know that they only follow their own desires**, **and who is more astray than he? He followed his desires without guidance from God**. **Indeed**, **God does not guide the wrongdoing people**. (50) **And We have conveyed to them the Word that they may remember**. (51))

the language :

Centuries is the plural of century, and what is meant by it is the people of an era. If most of them have passed, it is said: The century has passed. So their lifespan lengthened, that is, the period between them and the past centuries lengthened. And a permanent resident. We connected it and explained it, verse after verse.

Parsing:

As an adverb related to what was attached to it next to the western one, i.e. you were not present when we decided. A sentence that follows an adverb from the noun kent. And mercy is the object for his sake of a deleted verb, i.e. We have revealed to you mercy. If it had not happened to them (lula) indicates the abstention

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of one thing due to the existence of something else. The source of "that it befalls them" is a subject whose predicate is omitted, meaning that if the calamity had not befallen them, it would have occurred. The answer, "If it had not been omitted is also omitted, its estimation would not have required sending the messengers." They say that it is in the accusative case, in conjunction with that it befalls them. And if it were not for it, it would have been sent (lula) meaning hello. So we follow the accusative case that is implied after the fa to advance the request, which is if it were not for. We will be kind to you and follow. Two magic is a deleted predicate, that is, they are two magic. And without guidance in the context of the situation, i.e. not guided.

Meaning:

(**And you were not on the western side when We conveyed to Moses the matter**, **nor were you among the witnesses**.). The speech is for Muhammad (PBUH), and what is meant by "beside the west" is the place located to the west of the mountain, as in Al-Tabari's interpretation, which is the place where God spoke to Moses. As for the right side that was mentioned in verse 52 of Surat Maryam, what is meant is the side that follows the right of Moses, and what is meant is the command he decreed to Moses choosing him for the message and prophecy. The meaning is that informing Muhammad (PBUH) about what happened to Moses on the west of Mount Al-Tur is conclusive evidence that it was a revelation from God. Otherwise, where did Muhammad have knowledge of that? The facts and minutes, and he did not read them in a book, nor did he hear them from anyone, nor did he see them himself.

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(**But We created centuries**, **and their lives were prolonged**.). What is meant by centuries is the nations that passed and became extinct between the era of Moses and the era of Muhammad, and between these two eras there were about two thousand years. See what we quoted from the Bible Dictionary when interpreting verse 7 of this Surah, and the meaning is that the nations that God created between the two aforementioned covenants, no one remained of them to tell about them, and this is clear evidence that Muhammad's (may God bless him and grant him peace) knowledge of them was only inspired by God. This means that the time between them and the prophets had long passed, and they had become ignorant in ignorance, and they needed a prophet to guide them and guide them to the right path, so God sent Muhammad as a tidings tidings. He was a warner, and he told people about the conditions of past nations and their prophets, inspired by God Almighty, to indicate his prophecy on the one hand, and so that they could learn from those who came before them on the other hand.

(**And you were not a resident among the people of Madin reciting to them Our verses**, **but we were messengers**.). Midian is the country of Shuaib, and Muhammad (PBUH) told the people of Midian about him and his people, just as if he had told Shuaib himself, who was reciting the verses of God to his people, even though Muhammad was not a prophet to the people of Midian reciting verses to them and bringing them miracles, but it was God who told him that because he is the messenger of God to his servants and a trustee of his revelation. (**You were not near the stage when we called**) That is, you were not present, O Muhammad, when God called Moses next to Al-Tur. You ask: There is no difference between God Almighty's saying: "And I was not beside the stage," and His saying in the previous verse: "And I was not beside the west." So what is the purpose of this repetition in one statement?

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The answer: God Almighty spoke to Moses and called him near the stage more than once, so it is possible that the first verse is a reference to the first call, and the second verse to the second call, and this is because repetition is a method followed in the Qur'an. See what we wrote entitled: "Repetition in the Qur'an, Part 1, p. 96, Part 2, p. 440.

(**But it is a mercy from your Lord that you may warn a people. No warner has come to them before you, so that they may remember**). God sent Muhammad as a mercy to the worlds, warning and giving good tidings to people to follow the path that leads them to happiness in both worlds.

You ask: How do you combine the words of God Almighty: (**To warn a people to whom no warner had come before you**.) And verse 24 of Surat Fatir states: (**And there is no nation but a warner has passed through it**.)؟.

Answer: We mentioned more than once that the verses of the Qur'an explain one another because its source is one, and it was stated in verse 19 of Surat Al-Ma'idah: (**Our Messenger has come to you explaining to you, for a period of time, that the Messengers**) That is, after the cessation of revelation for a period of time, and therefore what is meant by his saying is not: (**No warner came to them before you**.) God did not send them a messenger before Muhammad at all. Rather, what is meant is that He did not send a messenger to them during a certain period of time.

(**And had it not been that a calamity should befall them because of what their hands have sent forward, and they should say, "Our Lord, if you had not sent us a messenger so that we might follow Your signs and be among**

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the believers.”). What is meant by calamity is the punishment of God in this world, and the meaning is that God Almighty sent messengers so that people would not have an argument against God if torment befalls them because of their disbelief and tyranny. A similar example was presented in verse 165 of Surat An-Nisa, vol. 2, p. 495, and verse 19 of Surat Al-Ma’idah, vol. 3, p. 40.

(**Then when the truth came to them from Us**, **they said**, “**If only I were not given the like of what was given to Moses**.”). If the Messenger did not come to them, they said: If he had come, we would have followed him, and if the Messenger came, they would use falsehoods as excuses... This argument and slander is not specific to those who denied Muhammad (PBUH) and said to him: If you had come with a stick like the stick of Moses, and his white cunning hand, we would have believed in you. No, it is the habit of the opulent, tyrannical people in every time and place, the habit of those who only believe in their own benefits and interests, and for their sake they color themselves in every colour, and ally themselves with Satan against every goodness and interest.

(**Did they not disbelieve in what was given to Moses before?**). They asked the Messenger of God (PBUH) to

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He brings them miracles similar to what Moses brought, and God Almighty answered them that whoever seeks the truth for the sake of the truth will respond to it, and will believe in it when its proof becomes clear and its evidence appears, whatever its type and form. The evidence for this fact is that the tyrants disbelieved in what Moses brought, just as the tyrants from the Quraysh disbelieved in what Muhammad brought. If Muhammad had been in the place of Moses with his

miracles, and Moses had been in the place of Muhammad with his miracles, the Quraysh would have said: If Moses had not been given the same as what Muhammad was given... and this is the case with the invalids in every time and place.

(**They said that they are enchanted by appearances and they said that they are all disbelievers**.). What is meant by the two magics here is the Torah and the Qur'an, and they pretended, meaning that each of them believed the other, and the general meaning is that the Quraysh said: The Torah is magic, and Moses, who brought it, is a magician, and also the Qur'an is magic, and Muhammad, who brought it, is a magician, and we disbelieve in them and their magic.

(**Say**, "**Then bring a book from God that is better guided than the two of them**. **Follow it**, **if you are truthful**."). They said: The Torah is magic, and the like of it is the Qur'an. Then God Almighty said to His Noble Prophet: Tell them: If you have a book that is better for humanity than the Torah and the Qur'an, then bring it, and I am fully prepared to follow it and act upon it. This is like the Almighty's saying: (**Say**, "**If the Most Merciful has a son**, **then I will be the first to worship**.") 81 Decoration.

(**If they do not respond to you**, **then know that they are only following their own inclinations**, **and who is more astray than he who follows his inclinations without guidance from God?**). The Qur'an has challenged the people of eloquence and eloquence with its eloquence and eloquence, and it has challenged all of humanity with its principles and teachings, and said: It guides man to that which is most upright in his belief and law, and this is in the hands of critics and scholars, so let them come up with what is better guided than it for people, or similar to it, and call on whomever they wish and whatever they wish, and if they are

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unable and do not believe, then they have no guide except blindness and misguidance that leads them to all evil. This is the meaning of what God Almighty says: (**And who is more astray than he who follows his own desires without guidance from God? Indeed**, **God does not guide the wrongdoing people**.) After they had gone mad against themselves, and taken the path of destruction and misguidance.

(**And We have conveyed to them the saying that they may remember**.). What is meant by the saying here is the Qur'an, which excused what it warned, and the meaning is that God Almighty guided His servants to what is theirs and what is due to them, so that they can obey and work. So whoever works and does good is in safety and security, and the punishment is for whoever lies and turns away.

They will be given their reward twice, **verse 52–54**:

(**Those to whom We gave the Scripture before it believe in it**. (52) **And when it is recited to them**, **they say**, "**We believe in it**. **It is the truth from our Lord**. **Indeed**, **we were before it**." **Muslims** (53) **Those will be given their reward twice because they were patient**, **and they repel evil with good**, **and spend out of what We have provided them**. (54) **And when they hear idle talk They turned away from it and said**: **Our deeds are ours**, **and your deeds are yours**. **Peace be upon you**. **We do not seek the ignorant**. (55))

the language :

Submissive Muslims. They pay. Idle talk is useless. We do not seek the ignorant, we do not mix with them.

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Parsing:

Those who have a first subject and are a second subject and a sentence believe the predicate of the second, and the second subject and its predicate are the predicate of the first subject. Twice a list of the absolute object.

Meaning:

(**Those to whom We gave the Scripture before it believe in it**.), A conscience before it and with it they return

To the Qur'an, as evidenced by God Almighty's saying without a pause: (**And when it is recited to them**) .. It has been repeatedly proven that many Christians and some Jews believed in Muhammad (PBUH) because the Torah and the Gospel had stated his descriptions before they were distorted: (**Which they find written among them in the Torah and the Gospel**.) 157 Al-A'raf, and the equivalent of this verse was presented in Surat Al-Baqarah, verse 121, vol. 1, p. 193, and verse 199 of Surat Al Imran, vol. 2, p. 236.

(**And when it is recited to them**, **they say**, "**We believe in it**. **Indeed**, **it is the truth from our Lord**. **Indeed**, **we were Muslims before it**."). Scholars from the People of the Book read the descriptions of the Great Messenger (may God bless him and grant him peace) and the Noble Qur'an in the Torah and the Gospel. They read that before Muhammad (may God bless him and grant him peace) was sent, and when he was sent, the Qur'an was recited to them, so they recognized him and Muhammad by their descriptions as they are in the two books, just as they knew their children: (**Those to whom We have given the Book know it as they**

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know their own children.) 146 Al-Baqarah. A group of them believed, and a group concealed the truth while they knew it, out of greed for positions and gains.

(**Those will be given their reward twice**.) : Once for their sincerity in their religion, which commanded them to follow Muhammad and the Qur'an, and once (**Because they were patient**) Against the harm of the foolish unbelievers, because their Islam was a conclusive proof against those who insisted on disbelief and stubbornness.

Patience is wisdom and heroism:

(**And they ward off evil with good**). The early Muslims faced a lot of harm and torture, to the point that Muhammad (PBUH) passed by on the road, and fools would shout at him: "Crazy, liar, sorcerer." So they were patient and endured without complaining. God Almighty expressed their patience with good, and the polytheists' abuse and harm with evil. This expression indicates that the only weapon for the weak is patience, and that panic and the collapse of nerves are a form of madness, and that resistance Without a weapon, death and suicide. The patience of the weak is reason, wisdom, courage and heroism, provided that he strives and works hard to remove the weakness and its causes. Whoever neglects and is lazy has humiliated himself and accepted humiliation and humiliation for it. In a word: the weak is like the sick, he must strive for recovery, and he should not be patient with the medicine except after incapacity and despair.

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(**And of what We have provided them they spend**) They ward off the evil of the wrongdoer by being patient with him, and they also do good to him and to others by spending and giving when God provides them with His bounty. Imam Ali (peace be

upon him) said: Reproach your brother by being kind to him, and repel his evil by bestowing favor on him. (**And when they hear idle talk, they turn away from it**.). The unbelievers were subjected to insults and insults against those who converted to Islam and believed in God and His Messenger, so they tolerated it and ignored it. (**And they said, ``Let us do our deeds, and let us do your deeds.''**) You are satisfied with what you have of falsehood, and we are satisfied with what we have of truth (Peace be upon you). The commentators said: This is the greeting of tolerance from the ignorant, and it is not a salutation of greeting, just as you say to someone you want to distance yourself from: Go away from me in peace (we do not seek the ignorant). We do not mingle with them or imitate their morals.

You will not be guided by anyone you love. Verse 56–61:

(**You do not guide whom you love, but God guides whom He wills, and He knows best those who are guided**. (56) **And they said, "If we follow guidance with you, we will be snatched from our land." Have We not established for them a secure sanctuary into which are collected the fruits of everything as a provision from Us? But most of them do not know**. (57) **And how many towns We have destroyed** (58) **And your Lord will not destroy the towns until He sends Her mother was a messenger who recited to them Our verses. And We did not destroy the towns except while their people were wrongdoers**. (59) **And whatever you have been given is the enjoyment of the life of this world and its adornment, but that is not with God. Better and more lasting. Do you not understand?** (60) **Is it that he who We have promised a good promise will meet it as one to whom We have enjoyed the enjoyment of the life of this world, then on the Day of Resurrection he will be among the Those who are brought** (61))

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the language :

We derive from the word "entitlement", which is taking something by means of appropriation. And arrogance is tyranny when blessed. What is meant by her mother here is her largest or capital. And among those who are prepared, meaning that God Almighty will gather them tomorrow for reckoning and reward.

Parsing:

“Rizqa” is an object for its sake to be obligatory, or an absolute object because “to be obligatory” includes the meaning of livelihood, so it is like “I stood up.” And from our view it is related to the omitted attribute of sustenance. How much information is there about our people being scammed? It is from the village of Tamayz. Her livelihood is in the accusative case by removing the genitive case, meaning she lost her livelihood, and it is permissible for her livelihood to be neglected, meaning she disbelieved, and her livelihood is the direct object. Those of their dwellings are a starting point and a predicate, and a sentence in which none of their dwellings has ever been inhabited. A little is an adjective for the omitted, i.e. a little time. And you have not been given (what) is the name of a starting condition. So ta’ta’ is a predicate of a deleted subject, that is, it is ta’ta’. And what is with God (what) is a connected noun that is a subject, and the best predicate.

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Abu Talib and Islam:

(**You do not guide whom you love**, **but God guides whom He wills**, **and He knows best those who are guided**.). They disagreed about the reason for the revelation of this verse, and most Sunni commentators said: It was revealed about the

uncle of the Prophet, Abu Talib. The Shiites said: The verse did not mention Abu Talib or anyone else, and the Prophet (PBUH) loves guidance for all people, near and far, and the word (from) is a general form, and its interpretation in terms of Abu Talib alone is an interpretation of the word of God without evidence. As for the narrations that say: The verse was revealed about Abu Talib, its authenticity has not been proven with us, and therefore the verse is synonymous with the Almighty's saying: (**Will you guide the blind?**) - 43 Yunus.

The author of the shadows, or in the shadows, spoke at length about this verse.

Then he ended up adopting the doctrine of fathers and grandfathers, and adopted the evidence of the ancients without trial or scrutiny, even though it clearly contradicts common sense. The owner of shadows has repeated time and again that the Qur'an speaks to common sense in its depths, and we judge his statements in a common sense and objective manner, not with fanatical sectarianism, and we ask the reader to look at our statements from the perspective of a fair world.

The owner of the shadows said what he literally stated: "This is the uncle of the Messenger of God (may God's prayers and peace be upon him), his sponsor, his protector, and his protector. God does not record oaths for him, despite the intensity of his love for the Messenger of God and the intensity of his love for him. God does not record his faith for him." The meaning of this is that God hated Abu Talib to say: There is no god but God, and Muhammad is the Messenger of God, but the Messenger of God loved this saying from his uncle, and insisted on it.

We ask: Is it correct, based on reason and common sense, for the Messenger of God to love something that God hates and abhors? So, how did God connect obedience

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to His Messenger with obedience to Him in many verses? If God hated Islam from Abu Talib and did not write it down for him, as the author of Shadows put it, then what would He punish him and place him in a "sink" of fire, as the slanderers reported? Is it permissible for the strong to take charge of the weak for what he did not do? How did he say: (**And I am not unjust to my servants**)? Why did God love Islam from Abu Sufyan and hate it from Abu Talib? Is it because Abu Sufyan was the person who most hated the Messenger of God, and that is why he mobilized armies for him and waged wars against him, and because Abu Talib loved the Messenger of God intensely and embraced him, protected him, and defended him, as the author of Shadows put it, or because Abu Sufyan is the father of Muawiyah, and Abu Talib is the father of Ali?

It is worth noting that everything mentioned in these questions is permissible for God according to those who believe in the disbelief of Abu Talib because they believe that nothing is obligatory for God, and nothing is objectionable to Him, and that He has the right to punish the innocent and be kind to those who shed blood.. I do not know: Did the owner of the shadows intend this meaning of the nature that the Qur'an addresses in its depths? Moreover, the writing of interpretation and non-interpretation is affected by the writer's belief and inclinations, his culture and environment, his circumstances and heredity, and this is a natural law from which no one, big or small, deviates.

But this does not mean that all beliefs and inclinations do not agree with the truth and reality, otherwise it would be impossible to say justice and truthfulness... A person only has to strive and strive to seek the truth from its source, not from inclinations and traditions... This is what we are trying and aiming for, and God is

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behind the intention. We add these lines to the pages that we wrote on this topic when interpreting verse 113 of Surat Al-Tawbah, vol. 4, p. 107.

(**And they said**, "**If we follow guidance with you**, **we will be snatched from our land**."). In a narration, the Messenger of God (may God bless him and grant him peace) said: "By the One in whose hand is my soul, I will call to this matter, black and white, and from the tops of mountains, and in the depths of the seas, and I will call on the people of Persia and the Romans." When the tyrants of Quraish heard that, they magnified him and said to the Messenger of God (may God bless him and grant him peace): "How can we follow you when you have this intention of yours? If we had responded to you, the people would have gathered, including the Persians and the Romans, and demonstrated to expel us from our homes. They demolished the Kaaba, stone by stone. Whether this narration is authentic or not, its content is suitable as an explanation for this verse. The Messenger of God called on the black and the white, and insisted on calling him, and the tyrants of Quraysh fought him for it. In addition, this narration is completely consistent with the Almighty's saying: (**Have We not established for them a secure sanctuary from which are brought the fruits of everything as a provision from Us?**). How do you, people of Mecca, fear the people, when God Almighty has prevented this country of yours and preserved it from killing, captivity and plunder since its first day, and has made the hearts of people carry to it all fruits and good things? (**But most of them do not know**) God Almighty has singled out their country for this veil, apart from all other countries.

(**And how many towns have We destroyed whose livelihood was depleted**, **and those of their dwellings were not inhabited after them except for a little while**, **and we are the heirs**.). They said to the Messenger (PBUH): We fear

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people if we follow you. God Almighty answered them in the previous verse: Are you afraid of people when God has made your country a safe sanctuary? .. Then he said to them in this verse: Are you afraid of people but not God? Do you not consider the nations of the past that transgressed and disbelieved in the blessings of God, so He destroyed them for their disbelief in Him and His blessings, and left their dwellings empty on their thrones, except for the remnant who remained. As for most of them, they have no heir except the heir of the earth and those upon it, and to Him is the return. A similar example is presented in verse 128 of Surah Taha.

(**And your Lord will never destroy the towns until He has sent into their villages a messenger reciting to them Our verses**. **And We will never destroy the towns unless their people are wrongdoers**.). God is just and wise and does not punish anyone except after reminding and warning.

You ask: What appears from the verse is that God does not send a messenger in a small country, or if He sends a messenger there, and its people do not respond to his call, then He does not punish them, because what is meant by mother in the verse is the large country or the capital... and does this not agree with the principle of equality in assignment and the obligation of obedience among the general public?

The answer: The verse is mentioned in the majority case, for most of the prophets were sent in a large country, and every prophet was sent as a guide before him to a small country. The equivalent of this verse was presented in Surat Al-An'am, verse 6, vol. 3, p. 162, and in Surat Hud, verse 118, vol. 4, p. 278.

(**And whatever you have been given is the enjoyment of this world's life and its adornment**, **but what is with God is better and more lasting**. **So will you**

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not understand?). A reprehensible enjoyment of life is that with which a person goes to extremes and causes corruption on earth because of it. Otherwise, no one is deprived of the adornments of God and the good things of provision except one who is ignorant of God's religion. A similar example was presented in verse 103 of Surat Al-Baqarah, vol. 1, p. 162, and verse 77 of Surat An-Nisa, vol. 2, p. 383.

(**Is the one to whom We have promised a good promise that he will meet it like one to whom we have enjoyed the enjoyments of the life of this world, then on the Day of Resurrection he will be among those brought?**). God has promised those who believe and do righteous deeds gardens beneath which rivers flow, and God will inevitably fulfill His promise, and there is no doubt that the one who enjoys eternal paradise cannot be compared to the one who enjoys for days in this life, and then is forced to be led to the torment of hell.

Where are my partners? Verse 62–70:

(**And the Day He calls them and says, "Where are my partners whom you used to claim?" (62) Those who claimed**

(63) **And it was said, "Call upon your partners." So they called upon them, but they did not respond to them, and they saw the torment. If only they had been guided.** (64) **And on the Day when He calls them, He will say: Why did you respond to the messengers?** (65) **So the news will be blind to them on that day, so they will not ask.** (66) **But whoever repents and believes and does righteousness, perhaps he will be among the successful.** (67) **And your Lord He creates what He wills and chooses. They have no choice. Glory be**

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to God, **Most High above what they associate with others**. (68) **And your Lord knows what lies within their breasts and what they declare**. (69) **And He is God**, **there is no god**. **Except to Him belongs praise in the first and the hereafter**, **and His is the judgment**, **and to Him you will be returned** (70))

the language :

It is their right and their duty. What is meant here is torment. And temptation is misguidance. So I became blind. What is meant by news is answers and excuses. The best choice.

Parsing:

These are a subject and those whom We have misled an attribute, and We have misled them as We have misled a predicate. And indeed, a definite effect that they will worship.

Meaning:

(**And the day He calls them and says**, "**Where are my partners whom you claimed?**"). God Almighty will gather tomorrow

Worshipers of idols, prestige, and rubbish, and He asks them to rebuke and slander: Where is the one for whom you worked and were devoted to Him instead of God?

(**Those against whom the word is true said**, "**Our Lord**, **these are those whom We have misled**. **We have misled them just as We have misled**. **We disavow ourselves in You**. **They did not worship Us**.") What is meant by those against whom the word is due are the leaders of polytheism and misguidance, and

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what is meant by the word is the word of torment that came in verse 79 of Surat Az-Zumar: (**But the word of torment has come true upon the disbelievers**.) These are a reference to the weak followers, and the meaning is that when God Almighty asks the polytheists: Where are my partners, the weak ones answer him: Our Lord, we obeyed our masters and our elders, but they led us astray from the path. So the pretended masters say: No, we did not force these followers to polytheism and temptation, but rather we called them to that and they responded willingly, just as we responded to our desires obediently, and we disavow them and from them. And they did not worship us, but they worshiped idols and the devil.. And this is what those with interests and purposes do, deceiving the simple and deceiving them, and taking them as a tool for their desires, until when it becomes serious, and the circle of evil revolves around the heads of the followers and those being followed - these people said to those people what the devil will say tomorrow to his followers: I had no authority over you except that I called upon you and you responded to me, so do not blame me and blame yourselves.. I am innocent of you.. I fear God, and God is severe in punishment.

(**It was said**: **Invite your partners**) Tomorrow it will be said to the agents of darkness and their henchmen: Where are those you used to worship instead of God? Call on them to save you from torment (**So they called them**, **but they did not respond to them**.) Weakness of the student and what is required (**And they saw the torment**, **if only they had been guided**.) They knew that torment would inevitably occur, so they wished they were believers (**And on the Day when He calls them and says**: **What did you answer the messengers?**). Once again, God Almighty asks them with the intention of rebuking and reprimanding: I have sent to you My messengers, and they have recited to you My verses and warned you of the

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meeting of this day of yours, so what did you do? Did you respond and obey, or did you turn away and rebel?

(**So the news blinded them**) They were silent about the answer because of their inability to answer it, and because of their astonishment and humiliation (**They do not wonder**) They do not ask each other about what will save them from torment, how, when they have given up on everything (**As for whoever repents and believes and does righteous deeds**, **perhaps he will be among the successful**.). This is according to the custom of the Qur'an, which links the remembrance of the one who obeys and his reward with remembrance

Whoever disobeys and is punished, and vice versa, and perhaps in the words of the creature it indicates hope in the beloved, and pity in the hateful, and in the words of the Creator it indicates obligation, and accordingly, the righteous repentant is one of the successful, pleasing to God with certainty and certainty.

(**And your Lord creates what He wills and chooses**. **They have no choice**. **Glory be to God**, **Most High above what they associate with others**.). God is the Creator and Owner, and no one owns anything with Him, and all His actions are wisdom, good and right, and no one has the right to refuse or object, so how can they attribute partners to Him? (**And your Lord knows what lies within their breasts and what they declare**) He also knows the unseen and the witnessed, and the alleged partners know nothing (**And He is God**, **there is no god but Him**) He alone is worthy of worship (**To Him belongs all praise in the first and the hereafter**) Praise be to God in this world for His grace and blessings, and in the hereafter for His reward and reward (**And He has the ruling**) The word "Be"

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permeates everything. (**And to Him you will be returned**) There is no escape for anyone from this reference, and the happy one is the one whose proof is proven and whose excuse is accepted.

Wisdom from Night and Day, **verses 71–75**:

(**Say**, "**Have you considered that if God made the night eternal over you until the Day of Resurrection? Who is there any god other than Allah who would bring you light?**" (**71**) **Say**, "**Have you considered that Allah made** (**72**) **And of His mercy**, **He has made for you the night**. **And the day is that you may rest therein and seek of His bounty**, **and that you may be grateful**. (**73**) **And on the Day when He calls them**, **He will say**, "**Where are My partners whom you used to claim?**" (**74**) **And We removed from every nation a witness**, **so We said**, "**Bring your proof**." **So they knew that the truth belongs to Allah**, **and what they had invented has gone astray from them**. (**75**))

the language :

See, tell me. And always eternal. We took it out.

Parsing:

Other than God is an attribute of God. In Mughni Ibn Hisham, a group of grammarians, including Al-Akhfash and Al-Kisa'i, said: "Maybe" comes with the meaning of "ki," like "perhaps you will be grateful." And they came as a verb meaning they came.

Meaning:

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(**Say**, "**Have you considered that if God made the night eternal over you until the Day of Resurrection**, **who is there any god other than God who would bring you light? Would you not listen?**" **Say**, "**Have you considered that if God made the day eternal for you until the Day of Resurrection**, **who is there any god other than God who would bring you a night in which you could rest?**" **Will you not then see?**). It is necessary for a person to work and rest by sleeping, and work needs light, and sleeping in the dark is deeper and healthier for the body, so God Almighty created the day for work, and the night for rest, and He, may His wisdom be great, reminded His servants of the blessing of night and day, and that if the night continued without morning, or the day without night, life would be dead.

And God Almighty said when mentioning the night: Do you not hear? When mentioning the day: Do you not see, because the night is suitable for hearing, and the day is suitable for seeing? We said above: The succession of night and day is based directly on its cosmic causes, and to Him, the Almighty, through mediation, because He is the Creator of the universe and its ruler with His knowledge and wisdom.

(**And out of His mercy He made for you night and day**, **that you may rest therein and that you may seek of His bounty**, **and that you may be grateful**.) That is, He made the night for you to rest in, and made the day for you to seek, etc. A similar example was presented in verse 67 of Surat Yunus, vol. 4, p. 177, verse 12 of Surat Al-Isra, vol. 5, p. 26, and verse 47 of Surat Al-Furqan.

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(**And the day He calls them and says**, "**Where are my partners whom you claimed?**"). It was presented in its literal text in verse 62 of this Surah, and we do not know any reason for this repetition other than confirmation and confirmation (**And We removed from every nation a witness**, **so We said**, "**Bring your proof**.") Tomorrow, God will bring their Prophet to every nation, and will testify against them that the message was conveyed and that they met with denial and shunning, after establishing arguments against them and cutting off all excuses. Then God Almighty says to the deniers: The Messenger has stated what he has, so bring what you have to justify your position with him and your disbelief in his message, just as is the case with the judge. He first hears from the plaintiff, then questions the defendant, so those who falsify remain silent from answering, and are besieged by torment. A similar example was presented in verse 143 of Surat Al-Baqarah, vol. 1, p. 225, and verse 89 of Surat Al-Nahl, vol. 4, p. 543. (**So they knew that the truth belongs to God**) That is, they knew that God's argument was against them, and they had no argument against God (**And what they had invented has gone astray from them**) On God with the presence of a partner, and on good people with false rumours.

Qarun, **verse 76–82**:

(**Indeed**, **Qarun was one of the people of Moses**, **but he transgressed against them**, **and We gave him treasures**. **Indeed**, **his keys are not enough for the people of power**, **when his people said to him**, "**Do not rejoice**." **Indeed**, **God does not like those who are happy**. (**76**) **And seek**, **through what God has given you**, **the home of the Hereafter**, **and do not forget your portion of this world**, **and do good as God has done good to you**, **and do not seek corruption in Earth**. **Indeed**, **God does not like corruptors**. (**77**) **He said**, "**I**

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was given to him only based on knowledge that I have." Did he not know that God had destroyed generations before him? Who is he? More powerful than him and greater in gatherings, and the criminals will not be asked for their sins. (78) **So he left**.

(79) **And those who were given knowledge said: Woe to you. The reward of God is better for him who believes and does righteousness, and none will attain it except the patient**. (80) **So We caused the earth to swallow him and his abode, but he had no party to help him besides God. And he was not one of those who would be victorious**. (81) **And those who wished in his place yesterday began to say, "And it is as if God extends sustenance to whomever He wills of His servants, and He decrees, were it not." Indeed, Allah has bestowed favor on us, He has overtaken us, and it is as if the disbelievers do not succeed**. (82))

the language :

Mufatih is the plural of Muftahi, and Mufatih is the plural of Muftahi, and the meaning is the same, which is what it opens with. And it becomes heavy. The group is a group that is fanatical towards one another. It is estimated that the qāf is narrow.

Parsing:

The key to it (ma) is a relative noun, and it is a second object: "We came to him," and the key to it is the noun "an," and "to yanta" has its predicate, and the most powerful is an adjective for the conjunction. And when he said (when) related to the omitted meaning, he showed pride when his people said to him - as in Al-Bahr Al-

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Muhit by Abu Hayyan Al-Andalusi - and strength and plural of distinction. And woe is permissible to single it out and add it, saying woe to him and woe to him. If you add it, the accusative must be accusative with a deleted verb, that is, it is obligatory for him to woe, that is, torment. And if it is singled out, it is permissible to nominate it in the nominative case and it has a predicate, and the accusative is permissible with a deleted verb as well. Woy is an exclamatory word that has no place in the parsing.

Qarun and tyrannical capitalism:

(**Indeed**, **Qarun was one of the people of Moses, but he transgressed against them**, **and We gave him such treasures that his keys would suffocate the people of power**.). Qarun was from the children of Israel, because he was from the people of Moses, and it was said: his cousin, and he was the one who laid the foundations of tyrannical capitalism or its representative, because he monopolized money and dominated his people, justifying that by saying: "I was given it based on knowledge that I have." This is the economic doctrine that says: the individual first and society second, and the verse that we are interpreting also refers to it, where it combined transgression and hoarding money... and what transgression is greater than being able to do so? Creatures subject to the will of individuals or groups? The people of Qarun tried to deter him from transgression with good deeds, and to arouse in him the spirit of goodness and righteousness.

(**When his people said to him**, "**Do not rejoice**, **for God does not like those who rejoice**."). Why are you so happy with money and deceived by it, and using it as a means of transgression, aggression, luxury and extravagance, while thousands are

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dying of hunger around you? Do you brag and brag about your ability to commit sins and vices? God does not like every arrogant and proud person.

(**And seek**, **through what God has given you**, **the home of the Hereafter**). Work hard and work for the sake of God in all that He has given you of money, health, and mind. A person is responsible before God for his body and how he wears it out, for his life and how he spends it, and for his money for what he earned and how he spends it.

(**And do not forget your share in the world**) Do not neglect what you need for your life and enjoyment. Eat all the good things you want, wear whatever luxurious clothes you want, and live in whatever apartment you like, but at the expense of your effort and toil, not at the expense of others. Thus, you combine both fortunes together, and possess both provisions: the increase in this world and the increase in the hereafter.

(**And do good as God has done good to you**). Fear God for what He has bestowed upon you, and thank Him for that by being kind to His servants and dependents, and cooperate with them in what is good for you and them.

(**And do not seek corruption on earth**) With injustice and betrayal, arrogance and arrogance, living in extravagance and extravagance, and around you the hungry and the naked...this is corruption itself. (**God does not like corruptors**) And He has prepared for them a painful punishment.

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(**He said**, "**I was given it based on the knowledge I have**."). This money from his knowledge is... from his talent and skill... and a person has the right to exploit his

knowledge and talent in plundering and plundering, killing and displacement, and in everything he likes and wants... Qarun is not an innovator in this logic... The United States of America has devised a scheme to buy minds and talents from various parts of the world, and tempted scientists and experts to immigrate to it, and it called this scheme "brain drain", meaning draining minds. Its intention is to use human talents to plunder the country's wealth and the livelihood of people in the east and west of the earth.

(**Did he not know that God had destroyed before him generations of people stronger than him in power and greater in gatherings?**): How can he know when money and prestige have oppressed him, blinded him to the consequences of injustice and transgression, and made him forget what he heard about the first centuries, and that they had more wealth than him and were more powerful in people, and when they transgressed and transgressed, God made them taste the torment of disgrace in this world's life, and the torment of the Hereafter is more severe and disgraceful... The commentators gave an example of the people of Noah, Ad and Thamud, and if I had been in their era, I would not have counted their examples, even if they had been in my era. They would have been satisfied with what happened in "Libya" in this month in which I am writing these words, which is the month of September of the year 1969, when a group of Libyan youth rose and deposed the former king, who was stronger and richer than Qarun, and behind him was Zionism and colonialism... Those who represented the Libyan people and expressed their aspirations seized power, and they were the ones whom the deposed king oppressed and persecuted with imprisonment, displacement and confiscation. Property.

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(**Criminals will not be held accountable for their sins**.) That is, God punishes them without reckoning. You ask: How do you combine this verse with verse 93 of Surat Al-Hijr: (**So**, **by your Lord**, **We will certainly question them all about what they used to do**.) What are the meanings of many verses?

Answer: What is meant by criminals here are those who attack people's rights and freedoms, and incite strife and wars for the sake of their interests and benefits. These are the ones who will enter Hell without being judged, even if they say "Allahu Akbar" and "Allahu Akbar," and based on this, the Almighty's saying: (**Criminals will not be held accountable for their sins**.) Specifically for his saying, "We will ask them all," that is, if we combined the two sayings, the meaning would be, "We will ask them all," except for whoever transgresses the rights of people, then he will enter Hell without being asked.

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(**So he went out to his people in his adornment**). His people warned him of the consequences of transgression and corruption, so Satan blew into his nostrils, and pride took him to sin. He gathered his servants and his modesty, and rode in a luxurious procession, displaying to the people his wealth and pride in defiance of those who admonished him and warned him against the drunkenness of luxury and transgression.

(**Those who desire the life of this world said**, "**If only we had the same as what was given to Qarun**. **Indeed**, **he has great luck**."). The weak-minded looked at money and adornments, and were astonished by the consequences of transgression and pride, so they wished to have the luxury and splendor of Qarun in

order to drown in pleasures and desires. If they had looked with the eye of insight, they would have said as the people of knowledge said.

(**And those who were given knowledge said**, "**Woe to you**! **The reward of God is better for him who believes and does righteousness**. **None will attain it except the patient**."). The pronoun he receives refers to the reward and status with God that the context of the speech indicated, and the meaning is that the people who know God said to the weak-minded: Satan has spoken on your tongues… that what is with God is better and more lasting, and no one takes pride in anything other than Him, the Almighty, except that He humiliates and disgraces him. Imam Ali said: A blessed Lord at the beginning of the night who rises up to mourn Him at the end. He said: People do not say that something is blessed except that an evil day has been hidden for it in eternity.

(**Then We caused the earth to swallow him and his abode**, **but he had no party to help him besides God**, **and he was not of those who would be victorious**.). No oppressor will be spared from oppression in this world before the hereafter, and it is not necessary for the oppression to be only on earth. It will also be shameful and cursed on the tongues of creation, and at the hands of the oppressed and the oppressed. Experiences have shown us that if retribution and punishment are inflicted upon the oppressor, he will be abandoned and all people will disown him, even his helpers and relatives, and this is sufficient for him to be annihilation and punishment.

(**And those who wished in his place yesterday began to say**, "**It is as if God extends sustenance to whomever He wills of His servants**, **and He is able**, **had it not been that God has bestowed His blessings upon us**." **It will surely overwhelm us**, **and it is as if the disbelievers will not succeed**.). Yesterday, the

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weak said: I wish we had the same as what was given to Qarun, because they looked at the world and its adornments, and were astonished at the consequences of transgression and pride. But today, when they saw the circle of evil revolving around the head of the tyrant Qarun, they realized the truth and thanked God who did not give them anything like what was given to the tyrants. And in Nahj al-Balagha: How many who are deficient are winners, and many are losers.. Hence it is said: Things come to an end.

To bring you back to Ma'ad, verses 83–88:

(**That is the abode of the Hereafter We assign it to those who desire neither exaltation on earth nor corruption. And the final outcome is for the righteous**. (83) **Whoever brings a good deed, for him is better than it**. (84) **Indeed, He who has enjoined upon you the Qur'an will bring you back to a future state. Say, "My Lord, I know best who has come." With guidance, and who is in clear error?** (85) **And you did not hope that the Scripture would be delivered to you except as a mercy from your Lord. So be not a supporter of the disbelievers**. (86) **And do not It turns you away from the signs of God after they have been revealed to you. And call to your Lord, and do not be of the polytheists**. (87) **And do not call upon with God any other god. There is no god but Him. All Nothing is perishable except His face. To Him belongs judgment, and to Him you will be returned** (88))

the language :

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An obligatory imposition. What is meant by Maad here is the town of the Greatest Messenger (PBUH), which is Mecca. And a certain afternoon.

Meaning:

(**That is the home of the Hereafter**, **We assign it to those who desire neither exaltation on earth nor corruption**, **and the final outcome is for the righteous**.). Highness on earth means arrogance and arrogance, and the desire to rule over people without right, and corruption, injustice and aggression, immorality and debauchery, and the meaning is that whoever is exalted and arrogant over people, or transgresses any of their rights, God has forbidden him Paradise and his abode.

Hell is an evil fate (**Whoever does a good deed**, **for him is better than it**, **and whoever does a bad deed**, **those who did evil deeds will not be recompensed except for what they used to do**.). A similar example is presented in verse 160 of Surat Al-An'am, vol. 3, p. 290.

(**Indeed**, **the One who imposed the Qur'an on you will return you to a future place**.). God Almighty says to His Noble Prophet: The one who obligated you to act according to the Qur'an is the one who will return you to Mecca, from which your people expelled you. It was said: When the Prophet (PBUH) migrated from Mecca to Medina, he longed for his homeland while on the way, so this verse was revealed giving him good news of his return to it. (**Say**, "**My Lord knows best who has brought guidance and who is in clear error**."). "I know" here means "knows," that is, say, "O Muhammad" to the one from whom you do not hope for guidance, and who insists that he is the one who is guided and you are the one who

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is astray. Say to this stubborn person: God and no one but Him distinguishes between the guided and the misguided, the good and the bad, and rewards each according to what he deserves.

(**You did not hope that the letter would be delivered to you except as a mercy from your Lord**.). The exception here is cut off, i.e., but God has mercy on you and favors you, and this is a response to those who said to the Messenger of God: You are not a messenger from God, but rather you are slandering him, and the explanation of the response: How can they say about you, O Muhammad: that you are slandering God by claiming the message even though it had not crossed your mind before, nor did you look at it and dream of it one day, but God Almighty is the one who bestowed it upon you, and chose you for it without His creation.

Telling the unseen about agents and traitors:

(**So do not be a supporter of the disbelievers**, **nor let them turn you away from the signs of God after they have been revealed to you**. **And call to your Lord**, **and do not be of the polytheists**, **and do not supplicate with God**. **There is no god but Him**). God has chosen you, O Muhammad, to be a war against the unbelievers, not to help them, and to convey His message to His servants, and not to blame the blamer for conveying it, and to be sincere to God alone in all your words and deeds.

As we mentioned above, while we were interpreting this type of verse that addresses the infallible by forbidding disobedience, we said: The Most High may forbid those who are below Him in any way He wishes, and about

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Anything he chooses, in addition to the fact that the prohibition of a thing does not depend on the possibility of it occurring from the one to whom it is addressed. But now, as we interpret this verse, we have inspired another meaning from it, which is that everything that is mentioned in this chapter of the verses is an information of the unseen and an exposition of what is upon it today and before today. Some of the masters of turbans and caps who pretend to be religious and righteous, and they are soldiers and helpers of the immoral infidels. We have specifically designated some of them, even though the agents and traitors are from them and from all. Type and type because the verses address those who call to God and His law.

(**Everything is perishing except His face**. **To Him belongs judgment**, **and to Him you will be returned**.). This is a threat and a warning to every traitor and agent who conspires against his religion and his country with the enemies of God and humanity, and he is the same as the polytheist on which the argument is based, and yet he denies and is stubborn, as there is absolutely no difference with God between those who call upon another god with God, and those who are allied with the oppressive tyrants, defend them and justify their actions, and call to be loyal to them and support them.

She asks: Does this mean that agents and traitors should be treated like polytheists, including impurity, lack of inheritance, marriage, and burial in Muslim cemeteries?

The answer: We must treat everyone who says: I bear witness that there is no god but God and that Muhammad is the Messenger of God – the same way as a Muslim, no matter what his deeds are, or even whatever his heart is involved in. This is because this testimony has objective effects that cannot be separated from it under any circumstances, which are purity, inheritance, marriage, and burial in Muslim graves. As for the afterlife, it belongs to God alone, and no one else has anything to

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do with it, and the apparent meaning of many verses indicates that the oppressor and the polytheist will be the same on the Day of Resurrection. See what we said when interpreting verse 55 of Surat Al-Furqan, the paragraph "The oppressor is an infidel."

Surat Al-Ankabut

It was said: It is Meccan, and its verses are 69.

In the name of God, the most gracious, the most merciful

Faith is struggle and patience, verse 1-9:

((1) **Did the people think that they would be left alone to say, "We believe," while they would not be tried?** (2) **And We certainly tested those before them, so that God might know those who were truthful, and that they might know. Liars** (3) **Or is it sufficient for those who do evil that they should outpace us? It is evil that they judge** (4) **Whoever hopes for the meeting with God, then surely God's term is coming, and He is the Hearing, the Knowing.** (5) **And whoever strives, strives only for his own sake. Indeed, God is Self-sufficient of the worlds.** (6) **And as for those who believe and do righteous deeds, We will certainly remit their evil deeds from them. And We will certainly reward them for the best of what they used to do.** (7) **And We have enjoined on mankind to be good to his parents. But if they strive with you to associate with Me that of which you have no knowledge, then do not obey them. To Me is your return, and I will inform**

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you of what you used to do. (8) **And as for those who believe and do righteous deeds**, **We will certainly admit them among the righteous**. (**9**))

the language :

They will not be tempted or tested. He hopes to meet God and believes in his reckoning and reward after death. God postponed the time appointed by God for this meeting. They worked hard for you and motivated you.

Parsing:

According to you, you need two objects, and the infinitive form is that they leave the verb to be closed. The noun is that they say instead of the noun that they leave. Let them know needs one object because it means "to distinguish" and the "lam" is for oath. What they rule is bad (sā'a) meaning ugliness and (ma) is a noun, and the infinitive noun is an active participle of "sā'a" meaning the ugliness of their rule. And "good" is an adjective for a deleted absolute object, i.e., "We gave it a good recommendation." And what is not (what) is a relative noun in the object of polytheism.

Meaning:

(Al-Baqarah) has been interpreted at the beginning of Surah Al-Baqarah (**Do people think that they will be left alone and say**, "**We believe**" **and not be tried?**). Faith is not a word that is said, but rather it is necessary to be tested and tested with various kinds of good and bad. Whoever is patient during these times and does not abandon his religion, and is grateful and humble during those times, and is not overwhelmed by prestige and money, then he is a true believer. Otherwise, it is not

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faith in anything... This is what the apparent meaning of the verse indicates, and if we look at it with the rest of the verses mentioned in this chapter, we conclude from it that faith has a phenomenon that cannot be separated from it in any way, which is that the believer responds to the call of God. God Almighty gives a practical response, not a verbal one, whatever the results, meaning that he is most keen on obeying God in His commands and prohibitions, and applies them in his work and behavior. And if he is afflicted with trials and tribulations because he is sincere to God, that only increases his faith and submission.

See vol. 1, p. 242, paragraph "The Price of Paradise," p. 314, paragraph "There is no faith without piety," and vol. 2, p. 457, paragraph "Between religion and the people of religion."

(**And We tried those before them**). We tested the followers of the prophets from among the nations with adversity

They were patient with the patience of free people, and they increased their adherence to their religion and loyalty to their Lord and their prophets. The clearest interpretation of this verse is the Almighty's saying: (**And there is no prophet with whom many religious people fought**, **but they did not weaken because of what befell them in the cause of God**, **nor did they weaken**, **nor did they submit**. **And God loves those who are patient**.) - 146 Al-Imran, Volume 2, page 174. (**So that God will know those who are truthful and that He will know those who are liars**.). God Almighty tests His servant by the world approaching him and turning away from him, so that his actions for which he deserves reward and punishment become apparent, because, His wisdom is great, He

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does not hold a person accountable for his ability and readiness for good and evil, but rather He holds him accountable for his actions that are clearly visible.

(**Or is it sufficient for those who do evil that they should precede us?**). Do abusers think that God is unable to seek them? How is He capable of all things? With whom will they abstain from it, nor will there be an opponent who will oppose it, nor will there be an equal partner with it? (**It is bad for them to judge**) That they escape God's authority and judgment.

(**Whoever hopes to meet God**, **God's term will come**.) After God Almighty mentioned whoever disbelieved in the Last Day, He mentioned whoever believed in it and said to this believer: Stand firm in your faith, for the Hour is coming about which there is no doubt, so work for it. (**And He is the All-Hearing**, **the All-Knowing**). He hears what you say, knows what you intend and do, and rewards you for what you have said before (**And whoever strives**, **he struggles only for himself**.) And interpretation: (**So whoever sees**, **it is for himself**, **and whoever is blind**, **it is for him**.) 104 Al-An'am, vol. 3, p. 238. (**Indeed**, **God is free from the needs of the worlds**) The obedience of the one who obeyed will not benefit him, nor will the disobedience of the one who disobeyed harm him.

(**And those who believe and do righteous deeds – We will certainly remit their evil deeds and reward them for the best of what they used to do**.). Whoever believes after he has disbelieved, and makes amends after he has corrupted, God will forgive him and pardon him for what he has done, and on top of that, He will reward him with His kindness for his faith and reform, just like one who has committed no sin. And in this principle there is all goodness for humanity because it opens the door of hope for sinners and criminals, and pushes them to repent and

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renounce, and there is no more effective path than this path to purify society of injustices and corruptions.

Also, **being kind to parents**:

(**And We have enjoined on mankind to be good to his parents**, **but if they strive with you to associate with Me that of which you have no knowledge**, **then do not obey them**. **To Me is your return**, **and I will inform you of what you were**. **You do**). God Almighty commanded us to be kind to parents and obey them in everything except what the Almighty does not please, as there is no obedience to a creature if it disobeys the Creator. We talked about this in detail when interpreting verse 23 of Surat Al-Isra, paragraph "Being kind to parents," vol. 5, p. 35. In the books of hadith there is a story that indicates that being kind to parents is beneficial in times of adversity, and it also indicates that the best supplication a person can turn to God in times of adversity is good deeds.

It was narrated on the authority of the Prophet (PBUH) that three men took refuge in a cave on the way to spend the night, when a huge rock fell from the mountain and blocked the door of the cave on them. After thinking for a long time, they had no choice but to turn to God alone to save them from this destruction. Then each one of them mentioned a good deed he had done. The first one mentioned his kindness to his parents and providing comfort for them, and the rock released a little. The second mentioned that he distracted himself from doing an obscene act with a woman who was in need and forced her to do that, so he fulfilled this need for her and provided for her, so the rock released a little as well. The third said: A worker was working for him, so he left his wages and left, so he kept his wages for him and

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kept them for him. When he returned to him, and the wages had increased and he had become a large herd of livestock, he gave it to him, and the rock opened completely, and they came out of the cave.

Whether this narration is authentic or not, the story expresses Islam in its truth and essence because it limits the path to success in this world and the hereafter to good deeds, not to words and appearances.

(**And those who believe and do righteous deeds – We will certainly admit them among the righteous**.). You ask: What is the difference between God Almighty's saying here: We will admit them among the righteous, and His saying in the previous verse: (**We will certainly remove from them their evil deeds and reward them for the best of what they used to do**.)

The answer: Being included in the group of righteous people, such as martyrs and saints, is much higher than…

Forgiveness and recompense, it is like saying to someone who has done wrong and then makes amends and is sincere: I have pardoned you, and done good to you with such and such, and on top of that, I place you among the chosen and good ones.

And among the people are those who say, "**We believe**." **Verse 10–15**:

(**And among the people is he who says**, "**We believe in God**," **and when he is harmed for the sake of God**, **He makes the trial of the people like the punishment of God**. **And if help comes from your Lord**, **they will surely say**, "**Indeed**, **we were with you**." **Was not God? I know best what is in the breasts of the worlds**. (10) **And that God may know those who believe**, **and that He**

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may know the hypocrites. (11) **And those who disbelieve say to those who believe**, "**Follow our path**." **And let us bear your sins**, **but they will not bear any of their sins**. **Indeed**, **they are liars**. (12) **And they will bear their burdens**, **and burdens with their burdens**. **And they will be questioned on the Day of Resurrection about what they used to invent**. (13) **And We sent Noah to his people**, **and he remained among them a thousand years**, **minus fifty years**, **and the flood took them away**. **And they are wrongdoers** (14) **So We saved him and the companions of the ship and made it a sign for the worlds** (15))

the language :

What is meant by tempting people is to harm them. Weights are the plural of weights, and what is meant by weights here is weights, according to what God Almighty says in verse 25 of Surah An-Nahl: (**That they may bear their burdens in full on the Day of Resurrection and of the burdens of those they mislead**.).

Parsing:

Let's take the blame for the matter and therefore confirm the action. And they carry the extra ba. And from their sins (from) to excommunication. And from something (from) is an addition and something is the object of being carriers, and from their sins is related to a deletion of an adverb preceded by something, and the original is that they are not carriers of any of their sins. A thousand years is an adverb of time in the accusative case. Fifty is subject to exception. And a year of distinction.

Faith or mirage?

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(**And among the people is he who says**, "**We believe in God**," **and when he is harmed for the sake of God**, **He makes the trial of the people like the punishment of God**.). This verse is a true picture of some of the people we know and live with. Satan has made it appear to some people that he is one of the people of piety and faith, so the trick came upon him and Satan believed in his whisperings and deceptions, and that he is one of the pious, and in his reality and reality he does not believe in anything and sees only its own benefits and interests. He fears them if he supports truth and justice by action or word, just as saints and pious people fear God if they do not follow His commands and prohibitions. The reference to this group was made in verse 77 of Surah An-Nisa: (**And when fighting was prescribed for them**, **a group of them feared people as they fear God**, **or with greater fear**.). We said above: No one follows the truth except that he pays its price with himself and his things, otherwise the people of the truth and its supporters would not have any virtue. See the interpretation of verse 155 of Surat Al-Baqarah, vol. 1, p. 242, paragraph "The price of Paradise." In the hadith: Whoever fears God, God will make everything fear him, and whoever does not fear God, God will make everything fear him.

(**And if help comes from your Lord**, **they will say**, "**Indeed**, **we were with you**."). They are with religion if it is a profitable business, and they are enemies of religion if it asks them to make sacrifices and sacrifices, even if they are small. The most eloquent word in this meaning is the saying of the master of the martyrs, Hussein bin Ali (peace be upon him): "People are slaves of the world, and religion is a lick on their tongues.

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A similar example was presented in verse 141 of Surat An-Nisa, Part 2, p. 466 (**Doesn't God know best what is in the breasts of the worlds?**). Do you want to deceive God and deceive Him, for He is All-Knowing of what you conceal and what you declare?

(**And that God will know those who believe and that He will know the hypocrites**). A similar example is presented in verse 3 of this Surah, and verse 154 of Surah Al Imran, Part 2, p. 182. (**And those who disbelieved said to those who believed**, "**Follow our path**, **and we will bear your sins**."). The polytheists of Quraish said to those who responded to the call of the Messenger of God (PBUH): How can you follow Muhammad and bear so much for his sake? Leave him and return to our religion, and if you fear the punishment of God after death as Muhammad feared you, then we will bear it for you.. They said this, and they meant by it that the resurrection is a myth. (**And they are not borne of any of their sins**. **Indeed**, **they are liars**.) Because every human being will be rewarded for his deeds, and will not bear anyone else's burden or be asked for it. (**Say**, "**You will not be asked about what we have committed**, **nor will we be asked about what you do**.") - 25 Sheba.

(**And let them bear their burdens**, **and burdens with their burdens**.). Everyone who misleads others bears the burden of himself, and the burden of the one who was deceived by him, as he caused the misguidance to exist and spread. As for the one who follows the misguided, he bears the full burden of himself, and nothing is diminished from him because he responded to the call of misguidance by his own bad choice. In a word, the misguided person has two punishments: one for his misguidance, and the second for his misguidance, and the follower has one punishment for acting astray willingly. (**And they will be asked on the Day of**

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Resurrection about what they were inventing.) By their claim to be a partner to God, and their saying about the Greatest Messenger (PBUH): He is a magician, and their saying to the believers: Follow our path, and we will bear your sins, and so on.

(**And We sent Noah to his people**, **and he remained among them a thousand years minus fifty years**. **Then the flood took them away while they were wrongdoers**, **so We saved him and the ship's owners**. **And We made it a sign for the worlds**). The apparent meaning of the verse clearly indicates that Noah lived for 950 years, and the mind does not refuse that, so it is necessary to believe it. As for the reasoning, that the number of humanity was small at that time, and the lineage was limited, and that the smaller the number and lineage, the longer the lives, as some new interpreters have said. As for this reasoning and the like, it is not right to rely on it in interpreting or directing the revelation... and in the dictionary of the book.

What is sacred is that Noah is a Semitic name, and it means "comfort," and his father was the one who named him that.

It is noted that Semiticism is attributed to Shem, son of Noah, so how was the father attributed to the child? On page 448 of this dictionary, Shem was born to Noah and was 500 years old. The aforementioned dictionary did not indicate the date of the era in which Noah existed, perhaps due to a lack of sources. The talk about Noah was presented in many verses, including Surah Al-A'raf, vol. 3, p. 344 and following, and in Surat Hud, vol. 4, p. 222 and following.

Abraham verses 16–18:

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(**And Abraham**, **when he said to his people**, "**Worship God and fear Him**. **That is better for you**, **if you only knew**. (16) **You only worship idols other than God**, **and you create** (17) **Indeed**, **those whom you worship besides God have no sustenance for you**, **so seek sustenance from God and worship Him and give thanks to Him**. **To Him you will be returned**. (17) **And if You deny**, **for nations before you denied**, **and upon the Messenger is nothing but the clear conveyance** (18))

Meaning:

The call of Abraham (peace be upon him) is the call of every prophet: loyalty to God in everything, rejection of polytheism in all its forms and shapes, and belief that God is the Originator and the Returner, in whose hand is harm and benefit, and whoever lies and turns away from this call has wronged himself.

In the Bible Dictionary, Abraham is the son of Terah, a descendant of Shem, the son of Noah, and that he is from Mesopotamia, that is, the Tigris and Euphrates, and that he resided there for 75 years, then he departed with his wife and Lot to the land of Canaan. The authors of the aforementioned dictionary said: "No."

We can specifically determine the date in which Abraham lived, but he was born according to the date set by Asher, around the year 1996 BC. M.». The discussion about Abraham was presented in Surat Al-An'am, verses 74-84, Part 3, pp. 211-219, Surat Maryam, verses 41-50, and Surat Al-Anbiya, verses 52-72.

God is the Originator and the Returner, **verses 19–27**:

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(Have they not seen how God initiates creation and then repeats it? Indeed, that is easy for God. (19) Say, "Walk through the earth and see how He initiated creation. Then God creates." The afterlife. Indeed, God has power over all things. (20) He punishes whomsoever He wills and has mercy on whomsoever He wills. And to Him you will be turned. (21) And you are not miraculous on earth. Nor in the heaven, and besides God you have neither guardian nor helper. (22) And those who disbelieve in the signs of God and the meeting with Him – those have despaired of My mercy, and it is they who are torment. Painful (23) But the answer of his people was only that they said, "Kill him or burn him." So God saved him from the Fire. Indeed, in that are signs for a people who believe. (24) And he said, "Only You have taken idols other than God as a form of friendship between you in the life of this world, then on the Day of Resurrection some of you will disbelieve in others, and some of you will curse one another, and your abode is Fire, and you will have no helpers. (25) Then Lot believed in him and said, "Indeed, I am migrating to my Lord. Indeed, He is the Mighty, the Wise." (26) And We gave to him Isaac and Jacob. And We placed among his descendants prophecy and the Book, and We gave him his reward in this world, and in the Hereafter he will be among the righteous. (27))

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the language :

Creation Creation. And you turn and come back.

Parsing:

With two miracles, the letter 'ba' is a plus, and two miracles are the predicate of you, that is, you are not miracles. And who is the guardian (of) Zaida and the guardian of a beginner, and you have news. The source is that they said it was news. "And our idols" is the first object, "You have taken" and the second object is omitted, meaning "You have taken as gods other than God" idols. And affection is an object for which you would have taken it.

Meaning:

(**Have they not seen how God initiates creation and then repeats it? Indeed**, **that is easy for God**.) Or they did not see it or they did not know, and the meaning of the verse is summarized in the words of Imam Ali (peace be upon him): "I am astonished at the one who denies the second origination, while he sees the first origination." The reason for the connection between the two creations is their union in the cause, which is the power of the Creator, for whoever is able to create something from nothing is able to create all its parts after their separation. Indeed, combining is easier and easier than creating. We say this with the knowledge that nothing is easier for God than something, and that the dangerous and the vile are created by the word "be." We repeated this by repeating the verses. See Part 1, p. 77, Part 2, p. 396, Part 4, p. 379.

The Qur'an and thought:

(**Say**, "**Walk through the earth and see how creation began**. **Then God will create the afterlife**. **Indeed**, **God has power over all things**."). The Qur'an forbade imitation, mourned the imitators, commanded research and consideration, and praised scholars and diligent scholars in many of its verses... There is no doubt

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that research and consideration are a sign of life, and a path to its growth, progress and resolution.

Its problems are if, along with research and consideration, there is patience and determination to reach the goal, regardless of the obstacles. With patience and faith, all forces are conquered. Man of this age was determined to reach the moon, so he worked hard and persevered until he set foot on Earth, and tomorrow or the day after tomorrow he will set foot on Mars and other planets. Therefore, there is no force that man cannot overcome except the power of the Creator of man. Hence it is said: What is above man is other than his Creator. If a questioner were to ask me: What is it? Human limit? I would have said to him: His limit is that there is no limit to his energies and readiness, and ignorance and imitation are what prevent a person from his ability, and separate him from himself and his reality, and for this reason the Qur'an forbade imitation, and commanded consideration and following reason in all its rulings, and called it the word of light, guidance, and proof.

You ask: It is true that the Qur'an forbade imitation, commanded research and consideration, and praised scholars, but the context or reason that necessitated the revelation of the verses contained in this chapter indicates that the scholars whom it praised are people of knowledge of God and what is permissible and forbidden, and that it commanded looking and contemplating the creation of beings so that man would end up with faith in God and the Last Day, win Paradise and its bliss, and be saved from Hell and its Hell: The clearest example of this is the Almighty's saying. : (**Have you seen what you plow? Do you plant it**, **or are we the sowers? If We had so willed**, **We could have turned it into rubble**, **and you kept disintegrating it**.) 65 Al-Waqi'ah means "you astonish." What rational person

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would say: This verse encourages the science of agriculture? The same applies to the rest of the verses that command consideration and contemplation.

The answer is first: There are verses that bless and praise everything that benefits people, such as the Almighty saying: (**As for the scum**, **it disappears in vain**, **and as for what benefits people**, **it remains on the earth**.) - 17 Thunder. Nothing benefits people like knowledge. Indeed, there is no life without it in this age. This is in addition to dozens of verses that urge good deeds and consider its people to be the best of creation. The Almighty said: (**Indeed**, **those who believe and do righteous deeds – these are the best of humanity**.) 7 Evidence and knowledge are at the forefront of good deeds.

Second: It is true that the reason for the revelation of the verses that commanded research and consideration, or most of them, is to respond to those who disbelieve in God and the Last Day, but the reason for the revelation does not specify the generality of the wording.

Third: Useful knowledge is good in and of itself in the eyes of reason, and the rule of reason does not accept specialization or exception. Yes, knowledge has levels and ranks that are measured by the benefits and benefits that result from it. Knowledge of God and His law is the most useful knowledge in this world and the afterlife. As for this world, it is because it directs everything to the good and interests of people, and as for the afterlife, it is because it is the way to escape from the wrath and torment of God, and from here the Muslims applied the word "knower without restriction" to the man of knowledge of religion, and with Restriction on other people of worldly knowledge.

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Fourth: Muslim jurists have unanimously agreed that every knowledge that is indispensable in life is a sufficient obligation, and in the hadith: There is no Muslim who plants a tree or sows a seed and a bird or a person eats from it except that it is a charity for him. It also says: Seek knowledge from its context, i.e. from its religious and worldly sources. Seek knowledge, even if it is in China. It is obvious that the science of religion is sought from the Book of God and the Sunnah of His Prophet, and not from China, etc. from other hadiths.

(**He tortures whomever He wants**) Who deserves to be tortured (**And He has mercy on whom He wills**) Who deserves mercy, because God is just and wise and rewards every soul according to what it has earned (**And to Him you will return**) You will be returned on the Day of Resurrection for judgment and reward (**And you are not miraculous on earth or in heaven**.) That is, there is no one in heaven who performs two miracles, and in Nahj al-Balagha: He who seeks will not be unable to do so, and he who flees will not escape him. (**And besides God you have neither guardian nor helper**.) There is no turning back to His rule, and there is no refuge from it except to Him (**And those who disbelieve in the signs of God and the meeting with Him – those have despaired of My mercy**, **and for them is a painful punishment**.). Despairing from God's mercy is an inevitable result of disbelief in Him and the Last Day, and the penalty for whoever despairs of God's mercy and reward in disbelief and ingratitude is to taste the torment of burning.

(**The only answer from his people was that they said**, "**Kill him or burn him**." **So God saved him from the fire**.). The conversation returned to Abraham (peace be upon him) and his conduct with his people who tried to get rid of him and his call for killing or burning.. This is the logic of the tyrants and tyrants in every time and

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place. They are overwhelmed by the clear argument, so they tremble at it, and they fear for their positions, and they have nothing but injustice and tyranny, so they issue orders: imprison, torture, confiscate.

Property... Demolish houses... Hang... Burn... And here divine providence intervenes, either by saving the oppressed from the hands of the oppressors, or by taking them, taking the Mighty and Powerful in His own hand, or in the hand of the free of His slaves, and a similar example is presented in verse 68 of Surat Al-Anbiya. (**Indeed**, **in that are signs for people who believe**.) That is, they benefit from the vow, learn from the lessons, and search for the truth for the sake of truth in order to believe in it and work sincerely.

(**And he said**, "**You have only taken idols other than God as a means of affection between you in the life of this world**."). Abraham said to his people: You worshiped these idols, knowing that they were neither beneficial nor harmful, but you venerated them as an imitation of those you love and love in this life, and this affection will turn into enmity and hatred. (**Then on the Day of Resurrection**, **some of you will disbelieve in others**, **and some of you will curse others**.). Imam Ali (peace be upon him) said: The follower disavows the one who is being followed, and the leader disavows the one who is being led, so they share hatred - that is, they separate - and they curse each other when they meet. (**Your abode is the Fire**, **and you will have no helpers**.). This is the end of whoever disbelieves in the truth, whether he is a follower or a follower.

(**So Lot believed in him and said**, "**I am migrating to my Lord**. **Indeed**, **He is the Mighty**, **the Wise**."). Lot is Abraham's nephew, and a group of commentators

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said: None of Abraham's people was guided and believed except Lot, and this is not far off, because this verse indicates that in addition to what is stated in many books that Abraham emigrated with his wife and his nephew Lot alone. In the nineteenth chapter, Lot's daughters made their father drink wine, so he lay with them, and they became pregnant by him. The eldest gave birth to a son, whom she named Moab, and the younger also conceived a son, whom she named Ben Ammi.

(**And We bestowed upon him Isaac and Jacob**, **and placed among his descendants prophecy and the Scripture**, **and gave him his reward in this world**, **and in the Hereafter he will be among the righteous**.). The pronoun "his" refers to Abraham (peace be upon him), and in this verse there is a clear indication that God Almighty did not send a prophet after him except from his descendants, and if we turn to this verse the hadith "This matter is among Quraysh…the people are subordinate to Quraysh…the imams are from Quraysh…" If we do that, the result will be that all the prophets and imams are from the lineage of Abraham (peace be upon him) because the lineage of Quraysh ends with him. A similar example is presented in verse 49 of Surat Maryam and 72 of Surat Al-Anbiya.

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Lot verse 28–35:

(**And Lot**, **when he said to his people**, "**Indeed**, **you are committing an indecency such as no one of the worlds has ever done before you**." (28) **Indeed**, **you are committing an indecency such as no one of the worlds has ever done before you**. (28) **Indeed**, **you are committing an indecent act**, **as no one of the worlds has ever done before you**. (28) **Indeed**, **you are committing an indecency that no one of the worlds has ever done before**

you. (28) **Indeed**, **you are committing an indecency that no one of the worlds has ever done before you**. (28) **Indeed**, **you are committing an indecency such as no one of the worlds has ever done before you**. (28) **Indeed**, **you are committing an indecent act**, **and cutting off the path And you come to your club of abomination**, **but the answer of his people was only that they said**, "**Bring us the punishment of God if you are of the truthful**." (29) **He said**, "**My Lord**, **grant me victory over the people**." (30) **And when Our messengers brought Abraham the good news**, **they said**, "**Indeed**, **there is Lot in it**." **They said**: **We know best who is in it**. **We will certainly save him and his family**, **except his wife**. **She was of those who left behind**. (32) **And when Our messengers came to Lot**, **they were distressed and distressed**. **Weary**, **and they said**, "**Do not be afraid**, **nor do you grieve**. **Indeed**, **we will rescue you and your family**, **except your wife**. **She will be among those who will leave behind**." (33) **Indeed**, **We are sending down a message to the people of this town**. (34) **And We have left a clear sign from it for a people who reason**. (**35**))

Meaning:

God sent Lot to a society whose decadence and ugliness had never been known in ancient history. Men would come with lust rather than women, and block passers-by by harming them, beating, robbing, and raping them. As for their clubs and gatherings, they knew nothing but obscenity, evil, and sins. So Lot warned them, and warned them of God's punishment. This is all he had and could.

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They mocked him and said: Show us this torment so that we may believe in you. So he turned to God to seek His help against the corrupt people.

So God Almighty responded to his supplication, and provided him with harsh and severe angels. They passed by Abraham on their way, and gave him good news of a knowledgeable boy from his old, barren wife, and informed him of God's ruling regarding the people of Lot. He said: How come the righteous servant Lot is among them? They said: He and whoever follows him are safe except his wife, who demonstrated and conspired with the unbelieving people.

The angels entered Lot with radiant faces, and he felt in his soul a fear for them from his evil people, so they revealed to him what they intended for him... And the word of torment was completed upon the corruptors, and they became a mark after an eye, and a lesson for those with insight.

After thousands of years, the history of sodomy and corruption repeats itself in the British House of Commons, where it approved and declared permissible this immorality, which repels the nature of beasts and insects. We are certain that some kind of torment will befall this society and others like it sooner or later, just as it befell those before them.

In the Bible Dictionary: "We know from geological discoveries that the area south of the Dead Sea was covered with salt, and perhaps the cause of this was an underground explosion that occurred by divine action." These verses were presented in Surat Al-A'raf, verses 80-84, vol. 3, p. 352, and in Surat Hud, verses 77-83, vol. 4, pp. 247-256.

Shuaib, **verse 36-40**:

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(**And to Midian their brother Shuaib, and he said, "O my people, worship God and hope for the Last Day, and do not commit corruption in the land, spreading corruption."** (36) **So they rejected him. Then the tremor seized them, and they became crouched in their homes.** (37) **And Aad and Thamud, and their dwellings have become clear to you.**

And Satan made their deeds seem pleasing to them, and turned them away from the path, and they were discerning. (38) **And Qarun, and Pharaoh, and Haman, and indeed Moses came to them with clear proofs. But they were arrogant in the land, and they had not preceded.** (39) **So We took each one of them for his sin. And among them was some against whom We sent a reaper, and among them was he whom the cry took.** (40) **And among them are those whom We swallowed up the earth, and among them were those whom We drowned. And God would not wrong them, but they wronged themselves.** (40))

the language :

Tremor, movement and disturbance. The brook kneels on the knee, and what is meant here is destruction. Hasab means throwing pebbles, i.e. small stones.

Parsing:

"Their brother" is the object of a deleted verb, i.e. "We sent to Madyan," their brother. And Shuaib instead of their brother. They returned and Thamud is the object of a deleted verb, i.e. we destroyed. The subject indicates a hidden pronoun that refers to their destruction, which is understood from the context of the speech.

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The source of "to oppress them" is related to the omitted predicate "it would have been," that is, God would not have intended to oppress them.

Meaning:

(**And to Midian**, **their brother Shuaib**, **and he said**, "**O my people**, **worship God and hope for the Last Day**, **and do not spread corruption in the land**, **spreading corruption**."). Shuaib is Arab, like Jews and Saleh, and the people of Midian are Arabs, and it is one of the outskirts of the Levant, and this name does not exist in the dictionary of the Torah and the four Gospels.

In which Jethro says the name of Midian, and he is the priest of Midian, Moses' father-in-law, that is, his father-in-law, and he is also called Reuel. The equivalent of this verse was presented in Surat Al-A'raf, verse 85, vol. 3, p. 356.

(**So they denied him**, **and a tremor seized them**, **and they became crouched in their homes**.). It is presented in verse 78 of Surat Al-A'raf, vol. 3, p. 351.

(**And Aad and Thamud**, **and their dwellings have become clear to you**, **and Satan has made their deeds seem pleasing to them**, **and has turned them away from the path**, **and they were foresight**.) That is, they possess insight and reason with which they are guided to the path of truth, but they followed Satan and were among those who were destroyed. And you, O polytheists, are as rational as Ad and Thamud, and you have seen some of the evidence of their destruction that contains a lesson and a lesson. So will you not take a lesson and refrain from following Satan in his steps and whispers?

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(**And Qarun**, **and Pharaoh**, **and Haman**, **and Moses had come to them with clear proofs**, **but they were arrogant in the land**, **and they were not outdone**.). That is, survivors of God's torment, just as the previous one survives, and Qarun is the one who had "so many treasures that even his keys would burden a group of those with power." And Pharaoh is the one who said: I am your Lord, the Most High, and Haman is his minister. To these people Moses came with evidence and insight, but pride led them to sin, so he who had pride destroyed them all. (**We took each one of them for his sin**, **and among them was he whom We sent a judge against him**.) Like the people of Lot (**And among them were those who were seized by the cry**.) Like Thamud (**And among them are those whom We caused the earth to swallow**.) Kaqarun (**And some of them drowned us**) Like the people of Noah, Pharaoh, and Haman (**It was not God who wronged them**, **but it was they who wronged themselves**.). Why does God oppress people? Is it because he is in need of injustice when he has no need of the worlds? How can he oppress his servants when he says: (**Indeed**, **the curse of God is upon the wrongdoers**) 44 Al-A'raf.

The weakest of houses is the spider, **verses 41–45**:

(**The example of those who have taken guardians other than God is that of a spider that it has taken as a house**. **And indeed**, **the weakest of houses is the house of a spider**, **if they only knew**. (41) **God knows**

They do not call upon anything besides Him, **and He is the Mighty**, **the Wise**. (42) **And such are parables which We set forth for mankind**, **and none understands them except those who know**. (43) **God created the heavens**.

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And the earth with truth. **Indeed**, **in that is a sign for the believers**. (**44**) **Recite what has been revealed to you of the Book and perform prayer**. **Indeed**, **prayer forbids indecency and abomination**. **And the remembrance of God is greater**, **and God knows what you do** (**45**))

Parsing:

If's answer is deleted, that is, if they knew that this was like them. He knows what you call upon (what) is a noun connected to the direct object to know, that is, He knows those whom they call upon, and it was said (what) is an interrogative, and its place is the accusative case, they call upon, and he knows, suspended from work.

Meaning:

(**The example of those who have taken guardians other than God is that of a spider that it has taken as a house**. **And indeed**, **the weakest of houses is the house of a spider**, **if they only knew**.). We must first determine who are those who have taken guardians other than God? Are they worshipers of stones and idols only, or are they more general and comprehensive? Before we answer this question, we mention the Almighty's saying: (**Whoever desires glory**, **to God belongs all glory**.) - 10 fast. And he said: (**Do they seek glory in their presence**, **for all glory belongs to God?**) - 139 women. The meaning of this is that there is no glory or power for money, knowledge, authority, or anything unless it is based on the foundation of fear of God and His pleasure, and is a manifestation of obedience to Him and His will. Knowledge is strength, goodness, and faith in God and humanity if it is a support for truth and justice, and a means for the growth and prosperity of life, and knowledge is weakness, evil, and disbelief in God and humanity if it is a

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means of transgression, aggression, devastation, and destruction, as well as money and power. And others.

If this is established, we will know that those who take their guardians other than God are idolaters, and whoever turns away from God, deceived by money, knowledge, understanding, or authority, and whoever transgresses and strives to spread corruption on earth... God Almighty likened the strength of these to a spider's web that remains when the winds are still, and no object is obstructing it, and if the wind blows or the slightest thing intercepts it, it becomes dust, without an eye or a trace... In other words, everyone who turns away from God. Glory be to Him, relying on an idol, knowledge, money, or authority, then he is among those who have taken guardians other than God, and whoever takes a guardian other than God is one of the losers.

In the Book of Animals by Al-Jahiz, "The spider is born based on weaving when it is born, and the material of its web is from the outside, not from its body, and when it realized its inability to do what the lion is able to do, it tricked itself with a thread to catch flies for the sake of its sustenance." Every rational person must ask himself and his mind: Who inspired the spider in the art of weaving and guided it to the moment it was born to the material suitable for its weaving? Which engineer designed this house in the form of a fly trap? Did this happen by chance? If the coincidence was repeated two or three times, would it be repeated in every spider that was born and will be born to an infinite number of times? May God be exalted above what the slanderers say... No, He was created and He made Himself equal, and He was destined and guided.

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(**God knows what they call upon other than Him**.) That is, from idols and other things that they rely on instead of God, such as money and power, and the meaning is that God Almighty knows the truth about these things that they cherish and that they are of no use to God. (**And He is the Mighty**, **the Wise**). Mighty in His power, Wise in His management.

(**We give these parables to the people**, **but none understand them except the knowledgeable**.). This is a reference to the parable of the spider and its counterparts, and that God Almighty alerts people to His oneness and greatness through them, but only people of reason and insight can understand these parables and other signs of God.

(**God created the heavens and the earth with truth**) That is, for the sake of wisdom and interest, and He did not create it for nothing or for fun, and the wisdom behind His creation is for the creatures to dwell in it, to benefit from it, and to use its creation and wonders as evidence of the unity and greatness of God. (**Indeed**, **in that is a sign for the believers**).

This is an indication of the perfection and order in the creation of the heavens and the earth.. This perfection is conclusive evidence of the unity and greatness of God for the just people who seek the truth and believe in it for the sake of truth.

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Prayer prohibits immorality and evil:

(**Read what has been revealed to you of the Book**). Read, O Muhammad, these proverbs that We have given to people in the Qur'an, so that they may understand and become righteous (**And perform prayer**, **for prayer forbids indecency and**

abomination.). You ask: The apparent meaning of the verse indicates that the worshipers abstain from indecency and evil, and do nothing of them, even though most of them are immoral, and some of them are even worse in conduct than some atheists and polytheists?

The answer: No, the apparent meaning of the verse clearly indicates that prayer forbids the praying person from indecency and evil. It forbids him with words and guidance, and there is no indication in it that the praying person stops committing indecency and evil because of it. The difference between prohibition and prohibition is large and clear. There is no doubt that every word of prayer and one of its movements forbids disobedience to God and commands obedience to Him. In a word, prayer, like the Qur'an, commands and prohibits legislation. No formation. See Part 1, p. 72, paragraph: "Legislation and Formation."

Ibn Arabi, in his Meccan conquests, has a vague and complex word about this verse, but its meaning is accurate, and its explanation is that the praying person is forbidden during prayer to utter a word or move in a movement that contradicts the nature of prayer and invalidates it, and he is not forbidden to say or do anything that is compatible with prayer and its validity, such as if he increases in glorification and praise while bowing and prostrating, or to give alms to God during prayer without violating any of it, as Ali, the Commander of the Faithful, did. (A) When he gave his money as charity, while he was kneeling. Accordingly, what is meant by indecency and immorality is every word or action that invalidates prayer, that is, prayer says to the praying person: Guard me and do not do anything that invalidates me and takes me away from my identity and my truth.

(**And the remembrance of God is greater**). What is meant is not that the remembrance of God is greater than prayer, because prayer is the remembrance of

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God, and a thing cannot be greater than itself. Rather, what is meant is that God is the greatest, remembering His servants with kindness and mercy, and in clearer words, God remembers and is mentioned. He remembers because He remembers His servants with His kindness and mercy. He is mentioned because His servants remember Him with their hearts in faith and sincerity, with their tongues in rejoicing and glorification, and with their actions, bowing and prostrating, and He is the Greatest of those who remember. And those mentioned because He is the Lord of the Worlds (**And God knows what you do**) Of good and evil, and every soul will be rewarded for what it has earned, and they will not be wronged.

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Part twenty–one

Arguing in a way that is best, verse 46–49:

(**And do not dispute with the People of the Book except in a way that is best, except with those of them who are unjust. And say, "We believe in what was revealed to us, and it was revealed to you, and our God." And your God is One, and to Him we submit.** (46) **And thus have We sent down to you the Book. So those to whom We have given the Book believe in it, and among these are those who believe. Therein, and none deny Our signs except the disbelievers.** (47) **And you had not recited any book before it, nor had you written it with your right hand. Then the untruthful would have**

doubted. (48) **Rather**, **it is** (49) **Clear signs in the breasts of those who have been given knowledge**, **and none denies Our signs except the wrongdoers**. (**49**))

the language :

Controversy, al-Hajjaj and debate, are taken from the word "controversy of the rope," meaning twisting it. The debater turns his opponent from his opinion, and Muslims are submissive and obedient. And suspicion is doubt.

Parsing:

Those who were wronged are in the accusative case with the continuous exception. If the letter responds to a deleted word, that is, if you wrote it with your right hand, then the invalids would be in doubt, and the L in doubt is the L of the oath.

The dialectical approach in the Qur'an:

(**And do not argue with the People of the Book except in a way that is best**.). What is meant by the People of the Book is the Jews

And the Christians. Arguing in the best way is to be conducted with proof and evidence in a style that is uplifting, not alienating, clear, without complexity and without pretension, while being fair to the debater in listening to what he wants and acknowledging to him what he is right about, whether he is from the People of the Book or from others. The clearest example of this is what God Almighty says to the polytheists who said: (**Indeed**, **we found our fathers upon a nation**, **and we are following in their footsteps**. **He said**, "**Have I brought to you any more**

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guidance than that upon which you found your fathers?") - 24 Decoration. This is gentleness and gentleness in his saying: (**Have I not brought you guidance?**) It supports the argument and intercedes for it with the one who has a heart or listens and is a witness... But God Almighty singles out the People of the Book for mention because they are supposed to accept the truth more than the polytheists because of their belief in God, His angels, His books, and His prophets. (**Except those of them who are wrongdoers**) They are the ones who stubbornly oppose the truth and insist on misguidance. They are not deterred in any way, so you should call on this type of People of the Book, and do not argue with them about religion at all.

Whoever follows the verse of the Wise Qur'an that argued with deniers and invalids will see that the dialectical approach in the Qur'an is based on the freedom of reason and its diffusion in all horizons and fields. This freedom is evident when the Qur'an presents conclusive evidence of the validity of its call and the necessity of believing in it: (**We will show them Our signs on the horizons and within themselves until it becomes clear to them that it is the truth**.) - 53 Fassilat. This freedom also appears when the Qur'an requires deniers to justify their position with evidence: (**Say**, "**Bring your proof if you are truthful**.") 111 Al-Baqarah. (**Bring me a book before this, or traces of knowledge**, **if you are truthful**.) - 4 Al-Ahqaf. (**They will not bring you an example unless We have brought you the truth and the best explanation**.) - 33 Al-Furqan.

This is the Qur'anic debate in its truth and reality: establishing proof for the claim according to what its nature calls for in the eyes of reason, seeking proof from those who are ungrateful and stubborn, and refuting him with a more eloquent and

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stronger argument if he has suspicions or evidence. This Qur'anic approach has appeared in various ways:

Among them: being satisfied with explaining the truth of a thing and analyzing its meaning. The Qur'an used this method to respond to idol worshipers and deny divinity from them, as it made clear that they are incapable of the most trivial things: (**Indeed**, **those whom you call upon besides God would not create a fly**, **even if they gathered together**.

Even if a fly takes away something from them, **they cannot rescue it from it**, **the requester and the requested person are weak**.) – 73 Hajj. How can a person worship someone who is weak and incapable of even catching flies? The Qur'an also used this method in responding to those who deified Jesus Christ (peace be upon him): (**The Messiah**, **the son of Mary**, **is nothing but a messenger**. **Messengers have passed away before him**, **and his mother was a truthful one**. **They used to eat food**. **See how We make clear to them the signs**. **Then see how**. **They are being fooled**) – 75 the table. Whoever eats food lacks it, and God lacks everything, and he does not lack anything. See Part 3, p. 105.

"Among them" is: inferring the existence of an event from the existence of its cause, such that knowledge of its existence necessitates knowledge of its existence. The Qur'an has used this method to indicate the existence of God in many verses, including – for example – (**Have they not looked at the sky above them**, **how We built it and adorned it?**) – 5 BC. It is impossible for this elaborate building and its decoration with stars to be a matter of coincidence, as the presence of the Almighty, the All-Wise was inevitable. The Qur'an also used this method to indicate

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oneness: (**If there had been among them any gods other than God**, **they would have been corrupted**.) – 22 The Prophets because the multiplicity of gods calls for corruption of the universe, and where there is no corruption there is no multiplicity. In the words of logicians, the negation of the necessary, which is the corruption of the universe, indicates the negation of the necessary, which is the multiplicity of gods.

"Among them" is the inference of priority, and God Almighty used this method to indicate the possibility of the Day of Resurrection because knowledge of its occurrence is dependent on knowledge of its possibility: (**It is He who initiates creation**, **then repeats it**, **and it is easier for Him**.) 27 – Al-Rum, meaning that whoever is able to create something from nothing, it is better for him to be able to gather its parts after they are dispersed.

These examples are conclusive proof that the Qur'anic debate is based on reason and its freedom, and that its goal is to show the truth to believers and act upon it, or to persuade the ungrateful and stubborn in a way that convinces those who seek the truth for the sake of the truth.

(**And say**, "**We believe in what was revealed to us and what was revealed to you**. **Our God and your God are one**, **and to Him we submit**."). The speech is for the Muslims, and the meaning is: Just as it is obligatory for you, O Muslims, to debate with those from among the People of the Book whose guidance you hope to guide, you must treat the arguments of those who are stubborn among them in a good manner as well, that is, do not show them hostility, but rather mix with them and say to them: Indeed, our God is our God and your God is God.

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One, and we believe in Him, and in the Torah that was revealed to Moses, and the Gospel that was revealed to Jesus, just as we believe in the Qur'an that was revealed to Muhammad. In a word, be an adornment to Islam, and do not be a disgrace to it.

(**And thus We have sent down to you the Book**). The speech is to the Messenger of God (may God bless him and grant him peace), and what is meant by the book is the Qur'an, and the meaning is just as We sent down the Torah to Moses, and the Gospel to Jesus, before you, We sent down the Qur'an to you. (**Those to whom We have given the Scripture believe in it**.) This is a reference to the Jews and Christians who converted to Islam (**Among these are those who believe in him**) A reference to those Arab polytheists who converted to Islam at that time.

(**And none deny Our signs except the disbelievers**). You ask: Denial is disbelief, and so the meaning is that only the disbelievers are disbelievers, just as only those who sit remain disbelieved, and the Qur'an is above and beyond this?

Answer: What is meant is that the evidence of the truthfulness of the Qur'an has reached such clarity that no one can deny it except one who takes falsehood as a religion, and disbelief is a belief from which one cannot deviate, even if its falsehood becomes apparent by the appearance of the sun in the clear day, as is the case with the Jews who said to one another: (**And do not believe except in those who follow your religion**) - 73 Al-Imran.

(**And you had not recited any book before it**, **nor had you written it with your right hand**. **Then the untruthful would have doubted**.). Historians have agreed that Muhammad (PBUH) did not seek a teacher, whether young or old, and despite this, the Qur'an brought the miracle of miracles in its doctrine, law, all its

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principles and teachings, and in its information about previous prophets, etc. This is sufficient and sufficient evidence that it was a revelation from God, not created by humans. If the Prophet (PBUH) had been good at reading and writing, or had sought a teacher, the slanderers would have said: The Qur'an was created by Muhammad, not inspired by God. He said: Muhammad took the Qur'an from a Christian monk in the Levant, and we do not know a source for this claim... except for the words of the Qur'an: (**Indeed**, **those who say that God is the third of three have disbelieved**.) 73 Al-Ma'idah and his statement: (**They took their rabbis and monks as lords besides God and the Messiah**, **the son of Mary**, **and they were not commanded except to worship one God**. **There is no god but Him**. **Glory be to Him above all They associate**) - 31 Repentance. See Part 2, p. 500, paragraph: The Qur'an and the missionaries of the Trinity.

(**Rather**, **they are clear signs in the hearts of those who have been given knowledge**, **and none denies Our signs except the wrongdoers**.). No, the Qur'an was not created by Muhammad (PBUH). Rather, it is a revelation from God that is believed in and relied upon by those who seek knowledge to believe in the truth and to act in it. As for those who take knowledge as a shop and shop, they disbelieve in it, because it is a war against hypocrisy and exploitation.

The signs are only with Allah, **verses 50–55**:

(**And they say**, "**If only signs had not been sent down to him from his Lord**." **Say**, "**The signs are only with God**, **and I am only a clear warner**." (**50**) **Is it not sufficient for them that We have sent down to you the Book? It will be recited to them**: **Indeed**, **in that is a mercy and a reminder for a people who**

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believe. (51) **Say**, "**Allah is sufficient between me and you as a witness who knows what is in the heavens and the earth and those who believe**." **falsehood and disbelieve in Allah – those are the losers**. (52) **And they urge you to hasten the punishment**. **Had there been no appointed term**, **the punishment would have come to them and will come upon them suddenly**. **And they do not perceive** (53) **They will hasten you with the torment**, **and indeed**, **Hell will surround the disbelievers**. (54) **The day the torment will cover them from above them and from below**. **their feet and say**, "**Taste what you used to do**." (55))

Parsing:

If it weren't for me, would I come down? The source of "I have revealed" is a subject that suffices them. A sentence is recited from the Book, meaning it was recited to them. By God, the Ba is redundant, and God is sufficient. And a martyr of distinction. And let the Lām come to them, the answer of a deleted oath, that is, by God, it will come to them. Suddenly, there is a source of torment in the situation. A day related to its surroundings.

Meaning:

(**And they say**, "**If only signs had not been sent down to him from his Lord**." **Say**, "**The signs are only with God**, **and I am only a clear warner**."). A similar example was presented in verse 119 of Surat Al-Baqarah, vol. 1, p. 189, verse 37 of Surat Al-An'am, vol. 3, p. 184, verse 20 of Surat Yunus, vol. 4, p. 142, and others.

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(**Is it not enough for them that We have sent down to you the Book which will be recited to them?**) Everything in it bears witness that it is from God, and He challenged them to produce a surah like it, but they were unable. He revealed to them much of what they had concealed and hidden, and told them the stories of the past, and the just people of the Book bore witness to its truthfulness. This is sufficient and satisfactory proof for whoever seeks the truth from its source. The polytheists who were arrogant and opposed the message of Muhammad (PBUH) are certain of that, and nothing prevented them from following the truth except greed and benefits. (**Indeed**, **in that is a mercy and a reminder for a people who believe**.). This is a reference to the Qur'an, which is a mercy and a blessing to those who act upon it, and a reminder and admonition to those who believe it and believe in its law and verses.

(**Say**, "**Allah is sufficient as a witness between me and you**.") He bears witness and knows that I conveyed his message, and that you lied and turned away, and also (**He knows what is in the heavens and the earth**) Nothing is hidden from him, (**And those who believe in falsehood and disbelieve in God – those are the losers**.) Everything that God has forbidden is false, and everyone who disobeys God is an infidel or a sinner, and each of them has incurred the wrath of God, and their abode is Hell, and a miserable destination.

(**And they urge you to hasten the torment**, **and if there was no appointed term**, **the torment would have come to them**.). The Messenger of God (may God's prayers and peace be upon him) called on the Quraysh to monotheism and justice, and warned them of the consequences of polytheism and injustice. They said out of fanaticism towards their falsehood: Bring us a painful torment... And there were among the Quraysh those who would rather perish than submit to Muhammad

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(may God's prayers and peace be upon them) out of hatred for him and hatred for him. We have seen many people turning away from the call to the truth out of compulsion and not by the truth... God Almighty answered those who were in a hurry that God had decreed and decreed a certain period of time. Because of their torment, and had it not been for him, torment would have come to them immediately (**And it will come to them suddenly while they are not aware**.). Torment comes to them inevitably, but suddenly and without notice, so that their pain increases upon pain, the pain of astonishment, and the pain of fire.

(**They make you hasten the torment**, **and indeed Hell is surrounded by disbelievers**.). They hasten the torment of this world, and they did not know that they were under siege of a more severe and greater torment, and that it would befall them, while they were heedlessly turning away. (**On the Day when the torment will cover them from above them and from under their feet**, **and He will say**, "**Taste what you used to do**."). This day is a truth without a doubt, and the truth exists and has already been achieved, or it will be and be achieved sooner or later, otherwise it is not a truth. As for the fires of this day, we seek refuge in God from its fury and its fierceness. It surrounds the one against whom one is angry from all sides, and fuse with his flesh and bone until, when it becomes in vain, life returns to him again, and the flames return to their previous behavior. And so on as long as God wills.. Oh God, I seek refuge. With your mercy from your anger, I intercede with you for the advice and love of goodness for all of your servants, and you know best what is hidden in my heart.

And like an animal that does not carry its own sustenance, **verses 56–63**:

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(O My servants who have believed, indeed My earth is spacious, so worship Me (56) Every soul will taste death then to Us it will be returned (57) And those who believe and do righteous deeds We will certainly make them of Paradise rooms with rivers flowing underneath them, to abide therein. What a wonderful reward for the workers. (58) Those who are patient and put their trust in their Lord. (59) And as if there is an animal that does not carry its own sustenance, God provides for it and for you, and He is the Hearing, the Knowing. (60) And if you ask them: Who created the heavens and the earth and has subjected The sun and the moon will surely say, "Allah. Then how can they be denied?" (61) Allah extends sustenance to whomever He wills of His servants, and He ordains for them. Indeed, Allah is All-Knowing. (62) And if I asked them: Who sends water down from the sky and gives life therewith?

The earth after its death will surely say, "Allah." Say, "Praise be to Allah." Nay, most of them do not understand. (63))

the language :

They deviate from the truth. And it can get tight.

Parsing:

So Me, so worship Me (Me) is the object of a deleted verb explained by the existing verb, and So Worship the original, so worship Me. They created a second object for their prophecies, and they immortalized as a condition of the first object. Yes, the reward of the workers is a verb and subject, and what is specific to praise is omitted,

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meaning their reward, and it is a subject, and its predicate is a sentence, yes, the reward of the workers or their reward is a predicate of a deleted subject, meaning it is their reward. Those who are patient are a characteristic of workers. And kayn means how much, and its place is nominative in the beginning. The sentence "His sustenance" does not carry an attribute of an animal, while the sentence "God provides him with sustenance" has a predicate like "Kayn." And how is the absolute object, that is, what ifk do they disavow?

Meaning:

(**O My servants who have believed**, **my earth is vast**, **so worship Me**). The jurists agreed that it is not permissible for a Muslim to reside in a country if he is unable to perform religious duties there, such as prayer and the like, even if this country is his homeland, and that he must emigrate from it to another country where he is able to do so. We spoke about this topic in detail when interpreting verse 97 of Surat An-Nisa, Part 2, Page 419, paragraph "The jurists and the obligation of migration."

(**Every soul will taste death and then to Us you will be returned**). After God Almighty made it obligatory to migrate from the aforementioned country, He said: And whoever fears that he will die during his migration, death will not escape him.

He is resident and not present, and after death he is resurrected and asked about the duties he left behind and the forbidden actions, including residing in a country where he is forced to abandon acts of worship and drink intoxicants.

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(**And those who believe and do righteous deeds**, **We will surely bring them forth from Paradise**, **chambers beneath which rivers flow**, **to abide therein**.). Whoever leaves his home as an immigrant to God, God Almighty will compensate him with better rooms, trees, and rivers in the abode of peace and abode. (**What a wonderful reward for those who work patiently and in their Lord they put their trust**.) And what reward is greater than heaven? And because it is great, its price is high and great, which is that the one who seeks it refuses to surrender to the enemies of God, and to fear only God, and to be loyal to God alone, and for that reason be patient with engagements and events of any kind.

Sustenance and trust in the creature rather than the Creator:

(**And there is an animal that does not carry its own provision**. **God provides for it and for you**, **and He is the All-Hearing**, **the All-Knowing**.). Many people believe - theoretically - in God, and that the sustenance of creation is in His hand alone, and that His treasures are inexhaustible and endless, and that He is generous and does not disappoint those who put their trust in Him and trust in Him. They believe in this theoretically, but they disbelieve in God - practically - and trust in the creature rather than the Creator, and draw closer to Him in a manner that entails the disappearance of his religion and conscience, coveting the prestige and money in his hand, and turning away from God in despair of Him. And from His goodness and treasures.. This verse is a rebuke and a threat to this unbelieving believer.

God, Glory be to Him, is the Creator of the universe and all that is in it, and the means of sustenance of all kinds end to Him, and are prepared for every seeker and desirer if he strives for it as he strives, and if a reason is not possible for it, He prepares for the desirer what is better and more useful in terms that cannot be expected from

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the testimony of sense and sight. Indeed, many living beings do not work for sustenance and do not afford it, and yet it comes to them abundantly when they need it… and in this is a sermon to the traitors and agents. And for everyone who sold his religion to the devil, and used disobedience to God as an excuse for sustenance and livelihood, and God forbid that he forbids anything and limits the source of sustenance to it, how come his religion is the religion of life! Imam Ali (peace be upon him) said:

"What you have been commanded to do is broader than what you have forbidden, and what is permissible for you is more than what has been forbidden to you, so leave behind what is small for what is large, and what is narrow for what is ample." He said, "Enjoining good and forbidding evil are two creations of God, and they do not bring them closer to their sake nor detract from their provision."

We explained above the difference between true faith and delusional faith, and that true faith is that which is established in the heart, and is represented by fear of God and concern for obedience to Him and pleasing to Him in word and deed. As for delusional faith, it has no stability in the heart, but rather is licked on the tongue, and is exposed to illusion and imagination just as ghosts and dreams are exposed. The truest witness to this false faith is that its possessor believes in God - in word - while he hopes for and fears the creation. -Actually - without the Creator.

(**And if you asked them who created the heavens and the earth and subjected the sun and the moon**, **they would surely say**: **God**). The conscience of their questions goes back to the rugged affluent people who opposed the message of Muhammad (PBUH). She asks: If they explicitly acknowledge that God is the

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Creator of the universe, then where is the reason for the disagreement and contradiction between them and the prophets?

The answer: They acknowledge God on the basis that He Almighty has singled them out with money and power, and that He has chosen for others poverty and slavery, and whoever denies this is in clear error. This is their recognition of God, and there is no doubt that whoever disbelieves in God and believes that He has what people have, and accordingly what they owe, is better in the sight of God than this sinful oppressor. As for the evidence that they acknowledge God on this basis, the Almighty says: (**And when it is said to them**, "**Spend from what God has provided for you**," **those who disbelieve say to those who believe**, "**We feed whomever if God willed**. **He would feed him**. **You are only in clear error**.") - 47 Yass. (**How will they be fooled?**) You are diverting from the truth by slandering that God has singled you out for money and power over all people.

(**God extends sustenance to whomever He wills of His servants and ordains for them**. **Indeed**, **God is All-Knowing of all things**.). A similar example is presented in verse 26 of Surat Al-Ra'ad, vol. 4, p. 401, paragraph "Man and livelihood." (**And if you asked them**, "**Who sends down water from the sky and revives the earth with it after its death?**" **they will certainly say**, "**God**."). If they were asked about the Creator of the universe, they would answer, acknowledging God, in accordance with their condition. And if they were asked about the One who sent down the water and revived the earth with it, and He is the direct cause of what is in their hands.

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Sustenance and wealth, they also responded, acknowledging that He is God alone… and with this confession they contradicted themselves, because if the means of livelihood were created by God and not by them, then how can they be for them alone and not for all people? God is for everyone, and so are His goodness and blessings (**Say praise be to God**) Who revealed the truth even on the tongues of his slanderous enemies (**Rather**, **most of them do not understand**) They are liars and slanderers who contradict themselves.

The world is amusement and play. **Verse 64–69**:

(**And this worldly life is nothing but amusement and amusement**, **and indeed the Hereafter is the living**, **if they only knew**. (64) **Then when they ride in the ark**, **they call upon God**. (65) **That they should deny what We have given them**, **and that they should enjoy themselves**. **Surely they would know**. (66) **Have they not seen? Indeed**, **We have made a secure sanctuary**, **and people are being snatched from around them**. **Then will they then believe in falsehood**, **and disbelieve in the grace of God?** (67) **And who is more wrong than he who invents a lie against God? Or did he deny the truth when it came to him? Is not Hell a resting place for the disbelievers?** (68) **And those who strive hard for Us – We will surely guide them to Our ways**. **Indeed**, **God is among the doers of good**. (69))

the language :

Animal, with the opening of the yā', means a source like life, and it was said: the life in which there is no death. The abode is the place and headquarters.

Parsing:

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Sincerely, the state of the actor called. To disbelieve and to enjoy: the blame for the matter

It is permissible for the consequence, such as born to death... and a lie, to have an absolute object and not to be seen.

Meaning:

(**This worldly life is nothing but amusement and play**.). What is meant by the world here is the world of palaces, immorality, red nights, extravagance and extravagance at the expense of the weak, the world of the colonialists and Zionists who are the makers of death, aggressive conspiracies and reactionary coups, the world of monopoly companies, exploitation, betrayal, labor and trafficking in religion and patriotism, and the world of the press paid to poison ideas and distort facts and false rumors... This is the world of frivolity, corruption and evil. And the misguidance that God abhors, and for its people he has prepared the torment of burning. As for the world of the good, the free, the strugglers, and the honorable, who are righteous on earth and do not corrupt, it is the world of truth, goodness, guidance, and prosperity, through which they attain God's satisfaction and attain His bliss and gardens. (**And the home of the Hereafter is the living**, **if they only knew**.) We interpret it by the saying of Imam Ali (peace be upon him): Every bliss short of Paradise is contemptible, and every affliction short of Hell is a cure, and his saying in describing Paradise: Its bliss will not be cut off, its resident will not be miserable, its eternal person will not grow old, and its resident will not be miserable.

(**So when they ride in the ark**, **they call upon God**, **sincere in religion to Him**. **And when He delivers them to land**, **behold**, **they associate**). It was said:

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When the people of pre-Islamic times rode the sea, they would carry idols with them, and when the wind became strong, they would throw them into it and say: O Lord, O Lord. This is not far off, as some of them used to make an idol out of dates, and if they were hungry, they would eat them. A similar example was presented with an explanation in verse 22 of Surah Yunus, Part 4, p. 147. It is useful here to refer to what we wrote in Part 3, p. 188, paragraph: "God and nature."

(**That they should disbelieve in what We have given them, and that they should enjoy themselves; then they will come to know**.) That is, let them think about what God has bestowed upon them in terms of salvation and other things, and let them enjoy His generosity and forbearance now, for they will see what will befall them tomorrow of shame and torment. (**Have they not seen that We have made a secure sanctuary and that people are being kidnapped from around them?**). Pronoun

They believe that it goes back to the polytheists of Mecca who fought the Messenger of God (may God bless him and grant him peace) based on the Almighty's saying: "A secure sanctuary." God Almighty has reminded them of what He has granted them to the exclusion of other people, namely residing in a country of security and safety for their lives and property, while the people around them are in anxiety and fear for their lives and things. A similar example was presented in verse 125 of Surat Al-Baqarah, verse 97 of Surat Al Imran, and verse 57 of Surat Al-Qasas. (**Do they believe in falsehood and disbelieve by the grace of God?**). Everyone who submits to falsehood and is satisfied with what is not right out of greed for the world and its ruins is among those who believe in falsehood and disbelieve in God's grace and benevolence.

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(**And those who strive for Us, We will surely guide them to Our paths. Indeed, God is with the doers of good**.). Jihad for the sake of God has manifestations, including seeking knowledge for God, seeking to live by the hard work of an oath, including enjoining good and forbidding evil, and the best of them all is jihad to purify the earth of oppressors and corruptors. And God Almighty guides to truth and righteousness everyone who is sincere in his intention and good in his work, and does not guide anyone who is extravagant and a liar.

Surat Al-Rum

It is Meccan and its verses are 60, except for 17 verses, which are Medinan, as was said.

In the name of God, the most gracious, the most merciful

The Romans were defeated, verse 1-7:

((1) **The Romans were defeated** (2) **in the lowest part of the earth, and after their defeat they will be defeated** (3) **in a few years. To God belongs the matter before and after. And on that day the believers will rejoice** (4) **with God's victory. He helps whomsoever He wills, and He is the Mighty, the Most Merciful** (5) **God's Promise God does not break His promise, but most people do not They know** (6) **They know only an apparent part of this worldly life, but they are heedless of the Hereafter** (7))

the language :

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What is meant by the lowest land here is the one closest to the Arabs. The number is between three and ten. The apparent life of this world is what is perceived by the senses, such as wealth, poverty, and the like.

Parsing:

Before and after are based on annexation. On that day, the position will be happy. God's promise is in the accusative case, meaning God promised a promise. The second illusion is a confirmation of the first.

Meaning:

(Al-Baqarah) was discussed earlier at the beginning of Surat Al-Baqarah (**The Romans were defeated in the lowest part of the land**, **and after their defeat they will be defeated in a few years**.). As we have mentioned above, we have mentioned aspects of the miracle of the Holy Qur'an, including challenging deniers to produce a surah like it, including its divine doctrine, its guidance to the motives and causes of progress, and its human law that fulfills the needs of people in every time and place, and approves of man-made laws everything that is good for people in one aspect, knowing that the one who conveyed the Qur'an did not change into a teacher, and among them is that the words of the Qur'an carry aspects. There are many things other than what people say, and we have been guided, as we interpret its verses, to the fact that the secret in this lies in the greatness of the speaker and his knowledge that is not limited by anything.

See what we said when interpreting verse 55 of Surat An-Nur, paragraph: Another aspect of the miracle of the Qur'an.

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One of the manifestations of the miraculous nature of the Qur'an is its telling of what only the Knower of the Unseen can see, such as telling of what the hypocrites harbored in their hearts, of the Prophet's victory over his enemies, the emergence of Islam over all religions, of the Prophet's return to Mecca victorious after he was expelled from it, of what his companions told him after him, of the Jews and their nature, and of the victory of the Romans over the Persians a few years after the victory of the Persians over the Romans. The verses we are considering refer to this incident on which the narrators and commentators have unanimously agreed.

Its summary is that Persia was following the religion of the Magians, and had no book like the polytheists, and the Romans were following the religion of the Christians, and the Christians are people of the book like the Muslims, and during the era of the Messenger of God (PBUH) war occurred between Persia and the Romans in Adhraat and Busra from the land of the Levant, and the polytheists would have liked for Persia to prevail over the Romans because they were equally in polytheism, and the Muslims would have loved for the Romans to prevail over Persians because both sects were People of the Book, and the news came of the victory of the Persians over the Romans. This was difficult for the Muslims, and the polytheists rejoiced, and said to the Muslims: The Persians, who have no Book, defeated the Romans, the owners of the Book, and you claim that you will be defeated by the Book that was revealed to your Prophet, for we have no Book, and we will defeat you just as the Persians defeated the Romans, so these verses were revealed, and what

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Nine years passed until God defeated the Romans over the Persians, so the Muslims rejoiced, and the polytheists were sad.

Here lies the secret of the miracle, as the Holy Qur'an categorically and conclusively told of the resumption of the war between the Romans and Persia, and specified its time as a few years, and that it would end with the victory of the Romans over Persia, so it was as it said. This unseen and veiled is known only to God alone.

(**To God belongs the matter before and after**) Before and after victory, and to Him alone things are returned (**And on that day the believers will rejoice in God's victory**.). Muslims rejoice when the Romans conquer Persia (**He helps whomever He wishes**). If two fight, the one who has the means for victory will prevail over the one who does not have them, whether right or wrong, and God Almighty attributes victory to Him because all cosmic causes end to Him, the Almighty, given that He is the Creator of the universe and everything in it. (**And He is the Mighty**, **the Merciful**) He takes revenge on the oppressor, and has mercy on the oppressed.

(**God's Promise God does not break His promise**, **but most people do not know**.) After God Almighty told us about the unseen and the hidden, which is the victory of the Romans over Persia, He confirmed that this is an inevitable reality, but who does not believe in God, how can he believe in His promise? This categorical confirmation is the truest witness that the Qur'an is a revelation from the one to whom the world of the unseen and the witnessed are equal. If the promise had been broken, the enemies of the greatest Messenger (may God bless him and grant him peace) would have used it as an excuse to challenge his truthfulness and message. (**They know what is apparent from the life of this world**, **but they are heedless of the Hereafter**.). This world and its conditions are from the world of testimony, and the hereafter and its horrors are from the world of the unseen, and it is obvious that the world of testimony is perceived by the senses, but the world of

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the unseen is only perceived through revelation, and they do not believe in it, so where does knowledge of the afterlife come from?

Or did they not think about themselves? Verse 8–16:

(Have they not reflected within themselves that God did not create the heavens and the earth and all that is between them except with the truth and for an appointed term, and that many of the people disbelieve in the meeting with their Lord? (8)

Did they not travel through the earth and see what was the end of those before them? They were stronger than them in strength, and they cultivated the earth and inhabited it more than they inhabited it. And their messengers came to them with clear proofs, but it was not God who had wronged them, but they had wronged themselves. (9) **Then the end of those who did wrong was that they denied. With the verses of God, but they mocked them.** (10) **God initiates creation, then He restores it, then to Him you will be returned.** (11) **And on the Day of Judgment, He will destroy the criminals.** (12) **And they had no intercessors from among their partners, and they were disbelievers in their partners.** (13) **And on the Day when the Hour will come, they will be divided.** (14) **So as for those who believe And they do righteous deeds – they will be in a place where they will be burned.** (15) **But as for those who disbelieve and deny Our signs and the meeting with the Hereafter – they will be brought to the torment.** (16))

the language :

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They raised the land, plowed it, and prepared it for agriculture. And they built it from the city. The worst condition is the feminization of the worst, just as good is the feminization of the best. And despair is despair of goodness. Rawdah is the land with plants and water. And they feel happy.

Parsing:

What He created (what) is negative. And yes, it is compassionate to the truth. How was the news and what was the outcome of her name? And the power of distinction and more adjective for a deleted absolute object, and the infinitive is from to oppress them

Related to omitted news, it would have been, that is, God would not have wanted to oppress them. "The worst" is a noun, meaning "the worst" is the outcome of those who did wrong, and whoever nominates a consequence, then it is the noun, and "the worst" is the predicate. The noun of "they lied" is an effect for the sake of it. On that day, instead of a day, the Hour will come.

Meaning:

(**Have they not reflected within themselves that God did not create the heavens and the earth and all that is between them except with the truth and for an appointed term?**). God is Wise. He does not create anything except with the truth, and it is impossible to tamper with Him. He is able to bring a person back to life after the end of his appointed term. Whoever contemplates the greatness of the universe realizes the wisdom of God in His creation, and realizes His ability to revive the dead because the creation of the heavens and the earth is greater than

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bringing back a person after death: (**Have they not seen that God, who created the heavens and the earth, and was not conscious of their creation, is able to give life to the dead? Indeed, He is Able to do all things**.) - 33 Al-Ahqaf. (**Indeed, many people disbelieve in meeting their Lord**.) That he is able to repeat, out of their ignorance that the One who is able to express is also capable of repeating, because the reason for them is the same, possibility and impossibility.

(**Did they not travel through the earth and see what was the end of those before them who were stronger than them in strength?**). A similar example was presented in verse 137 of Surat Al Imran, Part 2, p. 159 (**And they cultivated the land and inhabited it more than they inhabited it, and their messengers came to them with clear proofs. It was not God who wronged them, but they wronged themselves**.). The previous nations were more civilized and advanced than the Arabs in agriculture and urbanization, and when they wronged themselves by disbelieving and denying the messengers, God punished them with torment and destruction. Do not those who denied Muhammad fear that what befell them would befall those who were stronger and more refined?

(**Then the end of those who did evil was that they denied the signs of God and mocked them**.). Their messengers came to them with clear proofs to save them from misguidance and temptation, but they persisted in abusing them, denying and mocking them, so their reward was a bad torment and a miserable fate. (**God initiates creation, then He repeats it, then to Him you will be returned**.) It is presented in verse 19 of Surat Al-Ankabut and elsewhere.

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(**And on the day the Hour comes**, **the criminals will be destroyed**.). On this day, criminals know that there is no hope and no help for those who commit sin and procrastinate in repentance, so they are struck by the bitterness of despair because they have delved into misguidance and persisted in it. (**And there were no intercessors for them among their partners**, **and they were disbelievers in their partners**.). They had partners in this world who followed them into misguidance and corruption out of ignorance and imitation, and they hoped for their benefit and intercession on the Day of Resurrection, until when they all emerged from God and saw the torment and were certain that there was no partner or intercessor, the followed would disavow the follower, and the leader would disavow himself from the led. A similar example was presented in verse 166 of Surah Al-Baqarah, Part 1, p. 255.

(**And on the day the Hour arrives**, **they will be separated**.) The pronoun "disperse" refers to the people of Paradise and the people of Hell, meaning that in this world they used to meet and come together in clubs, markets, institutes, temples, etc., but on the Day of Resurrection there will be no meeting between them or meeting. (**As for those who believe and do righteous deeds**, **they will be in a place of desert**, **and as for those who disbelieve and deny Our signs and the meeting with the Hereafter**, **they will be in torment**. **They are brought**). Tomorrow, God will bring the creatures out of existence and gather them together for what He wants of asking them, then He will make them into two groups: the people of evil and the people of good. He will grant these people a noble position and a paradise of bliss, and He will take revenge on those with a descent from the sea and a hellish journey.

From the scenes of the universe and the creation of man, **verses 17–25**:

TAFSIR NUSHAF FI TIMA ALEHA SHAAM VOL 6 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(So Glory be to God when you touch and when you rise in the morning (17) and to Him is praise in the heavens and the earth and in the evening and when you appear (18) He brings forth the living from the dead and brings forth (19) And among His signs is that He created you from dust. Then, behold, you were human beings spreading apart. (20) And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He created affection between you.

And a mercy. Indeed, in that are signs for a people who reflect. (21) And among His signs is the creation of the heavens and the earth, and the differences of your tongues and colours. Indeed, in that are signs. for those who know (22) And among His signs is your sleeping by night and day and your seeking of His bounty. Indeed, in that are signs for a people who listen. (23) And among His signs He shows you The lightning is for fear and hope, and He sends down water from the sky and revives the earth therewith after its death. Indeed, in that are signs for a people who reason. (24) And among His signs is that it the heavens and the earth by His command, then when He calls you with a call from the earth, behold, you will emerge (25))

the language :

You appear to enter at noon just as evening and morning. And from yourselves of your kind. So that you may be at peace with it, so that you may be at ease with it. So he was at ease with the tranquility of the spirit, and he was at rest with him with the tranquility of the body.

Parsing:

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Glory be to God is in the accusative case in the infinitive case, and its meaning is the command, i.e. Glory be to Him, and "when" is in the accusative case, and "in the evening" is a conjunction of "while." Praise be to Him is a subject and a predicate, and the sentence is an object. The source is that your creation is a beginning, and from its signs is information. And if you (if) to surprise. The source of "to live in peace" is related to "creating for you" and it means the object for its sake. And among His signs, He shows you the lightning (He shows you) is a present tense verb in the infinitive position, and it is a subject, and its predicate is one of His signs, i.e., of His signs is that He showed you the lightning. Fear and greed are effective for him.

Meaning:

(**So Glory be to God when you arrive in the evening and when you appear in the morning**, **and to Him is praise in the heavens and the earth and in the evening and when you appear**.). After God Almighty mentioned the people of Paradise and the people of Hell, He commanded that He should be exalted and glorified in the morning, evening, and during the times of the day, and also at night, for God Almighty is the One to be praised in heaven and earth. In some narrations, Suleiman bin Dawud passed by Harath and said: The son of Dawud has been given a great kingdom. Solomon said to him: One tasbeeh that God accepts is the best of what was given to the family of David. In Nahj al-Balagha, God made praise a key to remembering Him, a reason for more of His grace, and evidence of His blessings and greatness.

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(**He brings out the living from the dead**, **and He brings out the dead from the living**, **and He revives the earth after its death**.). Materialists say: Matter is what creates life, hearing, and hearts.. If this were true, then every matter would see, hear, and reason, because the properties of a thing are inherent to it wherever it was and will be, and since we saw life in some beings and not others, we knew that there is a force behind matter that grants life to whomever it wants and withholds it from whomever it wants. (**And so you will go out**) Just as God brought forth the living plant from the dead earth, He brings man alive from his grave, and just as He revived him, and it was not something mentioned, He revives him another time after he becomes dust and bones, so where is the place of the strangeness? See Part 3, p. 231, paragraph: "Where did life come from?", and Part 4, p. 379, paragraph: "Materialists and life after death."

(**And among His signs is that He created you from dust**, **then**, **behold**, **you were human beings dispersing**). God created the first human being from dust, and all human beings end up with it, and also their food, which is the basis of their lives, ends up in dust. Therefore, dust is the reason for man's being and existence, and the reason for his survival and continuation. How did dust become a human being, with hearing, sight, reason, judgment, will, and energies that perform wonders and create civilizations? Is this the result of chance or the work of matter? Let the deniers impose whatever assumptions they wish, for the mind only believes in one like whom there is nothing like Him, and He is the All-Knowing, the Wise.

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Quranic marriage:

(**And among His signs is that He created for you mates from among yourselves that you may find tranquility in them**, **and He placed between you affection and mercy**.). Of yourselves, that is, of your gender and your appearance. You exchange kindness for affection and reassurance for reassurance. In ancient times it was said: Every form to its form is a thousand. And if the wife were of a different gender than the husband, understanding and sharing would be impossible and each would view the other as strange and far from his nature and morals. See Part 2, p. 283, paragraph: "Marriage is an exchange of a soul for a soul." It is interesting that some commentators say: What is meant by affection is intercourse. And with mercy, the child.. If this interpretation indicates anything, it indicates the predominance of sex according to the interpreter, and that he views the woman as a mere machine for giving birth to children.

The Holy Qur'an defines the purpose of marriage as harmony, compassion, justice and equality, not only between spouses, but also between members of the entire family. The Almighty said: (**O people**, **fear your Lord**, **who created you from a single soul and created from it its mate and dispersed from them many men and women**, **and fear Allah with whom you question**. **And the relatives**. **Indeed**, **God has been a watcher over you**) - 1 Women. The purpose of the command to piety in this verse is for each member of the family to fulfill the rights of the other, and to cooperate with one hand in what is for the good of all so that the family can live a good life without problems or complications, and it is known that a good family is the foundation of a good society.

On this occasion, we point out that engagement is recommended when requesting marriage, and also when concluding the contract in keeping with the Prophet and his family (may God bless him and grant him peace). It is the praise of God Almighty

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and the two testimonies of faith, blessings upon the Prophet and his family, the commandment to piety, and supplication for the spouses. On the authority of Imam Zayn al-Abidin (peace be upon him): Whoever praises God has engaged... and it is desirable for prayer and blessing to recite a verse from the Book of God, and a hadith from the Sunnah. His noble Prophet, and this was the custom of the predecessors and many of the successors. They recited the Almighty's saying before the contract from the Book of God: (**And among His signs is that He created for you mates from among yourselves**) etc. And from the Sunnah of the Prophet: Marry, reproduce, and multiply, for I will boast of you to the nations on the Day of Resurrection, even if it is a fall.

We said: This hadith and the like should be recited for blessing, because it is a mistake to think that noble creatures are created

Qur'anic refinement is achieved by reciting hadiths and verses... No, this refinement can only occur by raising children from a young age in a Qur'anic manner that leads them to understand the purpose that God intended for marriage, and that it is pure humanity and free from any commercial or political taint. As for us, we raise our children to love multiplication, boasting, and empty appearances. The mother says to her daughter: May God bless you with a wealthy husband, and the father advises his son to marry the minister's daughter. And the great merchant. As for this education, the verses and hadiths cannot do without it.

As for the hadith about them getting married... they had intercourse, there is no doubt about its authenticity, but the Master of the Prophets (may God bless him and grant him peace) boasts about the pious believers and the free Mujahideen... and also about the fall... and disavows the people of immorality and debauchery, the young

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women and men who are not deterred from religion by any deterrent, and are not rebuked from morals by a rebuke, and he also disavows those who betray and work for the enemies of God and humanity… and in Hadith: "A time will come upon the people when the religion of a person will not be safe unless he flees from one highland to another. They said: When is that, O Messenger of God? He said: If he does not achieve living except by disobeying God, then celibacy is permissible.

(**Indeed**, **in that are signs for a people who reflect**.) The purpose of marriage is housing, affection, and compassion, and that commercial and political marriage often leads to family misery, exposing it to extinction and the displacement of children.

(**And among His signs is the creation of the heavens and the earth**). God Almighty repeats the verse about the creation of the universe because, with its wonders and secrets, it shows evidence of God's existence and greatness, and also as a reminder of His grace and blessings. (**And the differences in your tongues and colors**). The differences between nationalities in language, the people of countries in colours, and the differences between individuals in features, voices, thumbprints, and so on. The wisdom behind this is that people are distinguished from one another, so that a father knows his child, a man knows his wife, and a rival is his rival. It is impossible for this profound wisdom to be the work of nature and chance. (**Indeed**, **in that are signs for the worlds**) Any clear evidence of the existence of the Destiner and the Planner.

(**Among His signs are your sleeping by night and day**, **and your seeking of His bounty**.). Estimating speech is your sleep day and night, because a person may sleep during the day – a nap – (**And you seek His bounty**) also

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Day and night, because a person may seek his livelihood at night, as for the Almighty's saying: (**And We made the night a covering and the day a livelihood**.) 11 - The news is generally interpreted, and whatever it is, the purpose is to remind of His wisdom in dividing human life into toil and rest, since life cannot be organized without them. (**Indeed**, **in that are signs for a people who listen**.) God's call, so they respond to it, and His sermons, so they learn from it.

(**And among His signs is that He shows you the lightning**, **for fear and hope**, **and sends down water from the sky and revives the earth therewith after its death**. **Indeed**, **in that are signs for a people who use reason**.). A similar example is presented in verse 12 of Surat Al-Ra'ad, vol. 4, p. 388 (**And among His signs is that the heavens and the earth are established by His command**.). Every existing thing lacks God's care in its survival and continuation, just as God Almighty lacks it in the origin of creation and existence, and God's care does not abandon anything except that it, along with its attraction and supports, becomes in vain. (**Then when He calls you with a call from the land**, **behold**, **you will go out**.). God's call in this world is a call for advice and guidance that the righteous respond to, and the criminals turn away from. As for His call in the afterlife, it is a call for formation and implementation, from which there is no escape for the one being called except for the one who calls, whose power is great. A similar example was presented in verse 52 of Surat Al-Isra, Part 5, Page 53.

Each has a law, **verses 26–29**:

(**And to Him belongs whoever is in the heavens and the earth**, **each one has a law**. (26) **And it is He who initiates creation**, **then returns it**, **although it is easier for Him**. **And to Him is the highest example in the heavens**. **And the**

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earth, and He is the Mighty, the Wise. (27) **He has set forth for you an example of yourselves: Do you have any partners among what your right hands possess in what We have provided for you? In it it is the same that you fear them as you fear yourselves. Thus do We explain in detail the verses for a people**.

They understand. (28) **Nay, those who wronged follow their own desires without knowledge. So who will guide those whom Allah has led astray? And they will have no helpers**. (29))

the language :

Obedient, submissive people. The ideal is the highest quality. Among the people your right hands possess are slaves and Mamluks.

Parsing:

Of what you possessed, you have something related to a deleted predicate that is preceded by partners, and from an additional inflection. And likewise, and they have no helpers.

Meaning:

(**And to Him belongs whoever is in the heavens and the earth, each of them has a rule**.). The universe, and everything in it, belongs to God and is subject to His will alone. Even those who disobey His commands and prohibitions, He disposes of them without opposition or opposition. (**It is He who initiates creation, then repeats it, and it is easier for Him**.). Glory be to Him, He created the universe

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and perfected His creation, then He annihilates it and restores it another time, and what is meant by a lesser and easier one, such as God is Greatest, meaning Great, because there is nothing like Him, and all things are equal in His power. It is not correct to say regarding Him: He is greater than others, nor is this easier for Him than anything else. (**To Him is the highest example in the heavens and the earth**, **and He is the Mighty**, **the Wise**.). What is meant by the ideal is the highest quality that no one shares with him, which is that there is no god but Him, the Mighty is the One who cannot be defeated, and the Wise is the One who does not tamper with.

(**He has given you an example from yourselves**: **Do you have any partners among what your right hands possess in what We have bestowed upon you? In it you are the same**. **You fear them as I fear you**. **yourselves**). This proverb was set by God Almighty for the tyrannical indulgent people

Those who own slaves and money, and claim that God has partners in His creation. And his explanation: Look, you luxurious polytheists: you have slaves and mamluks with whom you do not share your wealth, and you do not accept that they dispose of it except with your permission, and you do not fear them when you dispose of it as you fear your free partners, knowing that those you enslaved are not truly yours - so - how did you make those who are owned by God a reality and a reality, making them partners with God in His kingdom and creation? How did you attribute to God what you do not approve of for yourselves? Do you object to associating with those whom you claim are slaves, when they are created by God like you, and God does not object to associating with His creatures? Woe to you, how do you judge? This is exactly like their saying: God has the daughters and we have the sons: (**And**

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they assign daughters to God, **Glory be to Him**, **and they have whatever they desire**.) 57 bees. (**Thus We explain the verses in detail for a people who understand**.). This proverb is very clear that God has no partner, and only the owners of benefits and desires are blind to Him.

(**Rather**, **those who wronged followed their own desires without knowledge**.) Where they imagine that truth is what they desire, and justice is what they desire.. This is fatal ignorance and clear misguidance. (**So who guides those whom God has led astray?**). God led them astray because they took the path of error, and everyone who followed the path arrived whether it was a path of good or evil, of salvation or destruction. (**And they will have no helpers**) How, when they took the path of destruction due to their bad choices, and were not deterred from it by any deterrent or deterrent?

That is the noble religion, **verses 30–32**:

(**So set your face uprightly towards the religion**. **God has created the nature according to which He created the people**. **There is no altering of God's creation**. **That is the upright religion**, **but most people do not know**. (**30**) **Turn to Him**, **and fear Him**, **and establish prayer**, **and do not be of the polytheists**. (**31**) **Of those who divided their religion and became sects**, **every party rejoicing in what they have**. (**32**))

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the language :

Set your face toward religion and be sincere in it. He is Hanif and leans toward religion. And straight values. And the Shiites are the difference.

Parsing:

Hanifa is a case of pronoun in Aqam. The fitrah of God is the object of a deleted verb, i.e. adhere to the fitrah of God. Some people are in a state of distress. And among those who divided instead of the polytheists with the return of the preposition.

God's religion and common sense:

(**So set your face upright towards the religion**. **God has created the nature according to which He created the people**. **There is no altering of God's creation**. **That is the noble religion**, **but most people do not know**.). This verse circulates a lot on the tongues of preachers and the pens of writers, and some of them cite it, and that is enough, and some of them release general resonant words about it and say: This is the correct, huge, enormous religion, etc.

There is no doubt that this verse establishes an important foundation upon which Islam is based as a doctrine and law, and it clearly indicates that the teachings of this religion from A to Z guide people to maturity and fulfillment of life's demands, growth and progress if Islam is understood on the basis of God's nature with which He created people. We begin first by interpreting the vocabulary contained in the verse, then we state the intended meaning of its entirety.

The word "fitra," when generalized and used, means an instinct within a person that accepts good when it knows that it is good and adheres to it for no other reason than that good must be accepted and adhered to, and rejects evil when it knows that it is also evil for no other reason than that evil must be rejected and avoided. This is if the human being is left with his innate disposition that God created him with, and not

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defiled by customs and traditions, and polluted by whims and purposes. The scholar Al-Hilli gave an example of this instinct by saying:

"If a rational person had to choose between telling the truth and being given a dinar, and lying and being given a dinar, he would choose honesty over lying." This instinct, which chooses honesty over lying, is the one that God addressed or addressed its masters by saying: (**Am I not your Lord? They said, Yes**) 172 Al-A'raf - meaning the famous hadith from the Greatest Messenger (PBUH): Every child is born according to his natural disposition until his parents are the ones who make him Jewish or Christian. As for the word Hanif here, it means one who adheres to the nature of God with which He created people, staying away from the desires and purposes that defile it. What is meant by the Almighty's saying: There is no altering of God's creation, is that religion with God exists and is established on the basis of this nature, and it will not be changed or removed. This is a reference to what God has obligated His servants to adhere to in word and deed because it is the straight religion in which you do not see any crookedness or deadness.

As for the verse as a whole, it indicates that religion is linked to nature, but this does not mean that nature is the legislator and command and forbidden, and that the function of religion is to reveal and express its rulings... No, God who created religion and nature is the first legislator, and He alone commands and prohibits. Rather, the intent of the verse is to determine the standard by which we measure God's religion, and that with its doctrine, law and morals it is consistent with people's nature and interests, and that it Glory be to Him, He has not legislated a rule for His servants that is contrary to the interest of the individual or the group. This is the criterion and distinction between the rulings of God and the rulings of others,

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between the law of truth and the law of falsehood. As for the sayings of the scholars among the jurists, commentators, and philosophers, they are not one of the principles of Islam, and it is not valid to rely on them as legal evidence. (1) Because it reflects their diligence and understanding of God's religion and its rulings, and does not reflect the religion as it is in its truth and reality.

We conclude from this that Islam does not reject the rest of the religions and sects with everything in them, but rather looks at them with the eyes of a fair examiner, approving of them what is consistent with God's nature, and rejecting anything other than that.

(**Turn to Him and fear Him**) Return to this religion, and obey all its provisions (**And stay**

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(1). He does not rely on consensus in beliefs, nor in matters of jurisprudence, although it is possible that he did not reveal the opinion of the infallible.

the prayer) It reminds you of God (**And do not be of the polytheists**) Be faithful to Him alone in all your words and deeds (**Of those who divided their religion and became sects**, **each party rejoicing in what they had**.). A similar example is presented in verse 159 of Surat Al-An'am, vol. 3, p. 290, and verse 53 of Surat Al-Mu'minun.

And if harm touches people, **verse 33–40**:

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(And when adversity touches the people, they call upon their Lord, turning to Him. Then, when He makes them taste mercy from Him, behold, a party of them associate with their Lord (33) that they may disbelieve in what We gave them, so enjoy them, and you will know. (34) Or have We sent down upon them authority? He speaks of what they used to associate with. (35) And when We give the people a taste of mercy. They rejoice therein, even if evil befalls them because of what their hands have put forward. When they despair (36) Have they not seen that God extends sustenance to whom He wills and that He is able to In that are signs for a people who believe. (37) So give the relative his due, and the needy, and the wayfarer. That is better for those who desire the face of God, and such are they. Al-Muflihun (38) And whatever you give usury so that they may gain from people's wealth will not have any interest in the sight of God, and whatever you give usury seeking the pleasure of God, those are they. The doubled ones (39) It is God who created you, then provided for you, then He will cause you to die, then will bring you to life. Is there among your partners anyone who would do anything of that? Glory be to Him, Most High. of what they associate (40))

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the language:

We turn to Him, that is, we return to Him. What is meant by authority here is the argument or the book. And it can get tight. A wayfarer is one who travels without committing a sin and is cut off from his wealth and family. And usury increases. And the weak ones for whom the reward and reward will be doubled.

Parsing:

Munibin is the case of Waw Dawa. If team (if) to surprise. And what you have come (what) is in the accusative case, you have come.

Meaning:

(**And when harm befalls the people**, **they call upon their Lord**, **turning to Him**. **Then**, **when He makes them taste mercy from Him**, **behold**, **a party of them associate with their Lord**.). A similar example is presented in verse 12 of Surat Yunus, vol. 4, p. 139, and verse 67 of Surat Al-Isra. (**That they should deny what We have given them**, **so enjoy it**. **You will know**.). A similar example is presented in verse 66 of Surat Al-Ankabut.

(**Or have We sent down to them authority that is speaking of what they used to associate with?**). Or here it means and even a question mark. What is meant by authority is proof, and the meaning is: Does any revelation or reason testify to you that the polytheism you are following is true and correct? The intent of that is to denounce and threaten.

(**And when We cause the people to taste mercy**, **they rejoice therein**, **and if evil befalls them because of what their hands have put forward**, **then they despair**.). This is man. If goodness touches him, he is happy and proud, and if evil touches him, he is miserable and ungrateful. A similar example is presented in verse 9 of Surat Hud, vol. 4, p. 212 (**Have they not seen that God extends sustenance to whomsoever He wills**, **and that in that are signs for a people who believe?**). It was presented in verse 26 of Surat Al-Ra'd, vol. 4, p. 401, and verse 30 of Surat Al-Isra, vol. 5, p. 42.

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(**So give the relative his due**, **and the needy and the wayfarer**.). A poor relative has a right over his rich relative, which is to spend on him in a way that satisfies his condition. The Shafi'is and Imamis said: It is obligatory to provide for relatives if they are parents, no matter how high they are, and children, no matter how low they are. The Malikis said: It is only obligatory to provide for the parents and the closest children, not the parents of the parents and the children's children. The Hanbalis said: It is obligatory to provide for a relative on the condition that the spender is an heir of the one on whom he spends. As for the Hanafis, they believe that the basic condition is that kinship is a reason for the prohibition of marriage. The clarification is in our book: "Personal Status According to the Five Doctrines."

As for Al-Miskeen and Ibn Al-Sabil, we discussed them previously when interpreting verse 60 of Surat Al-Tawbah, Part 4, p. 59. (**That is better for those who desire the face of God**, **and those are the successful**.). This is an indication of giving, and it must be for the sake of God, as is the case with righteous and peasant people (**And whatever usury you give usury so that it may grow with people's wealth**, **it will not have any interest in the sight of God**.). A group of commentators said: What is meant by usury here is forbidden usury. Others said: Rather, what is meant is permissible usury, an example of which is when a man gives a gift to one of the rich people, and he returns the gift many times over. It is better to apply the verse to both, and that both the one who consumes usury forbidden and the Mahdi with the intention of making a profit will have no reward from God, except that the first will be punished, and the second will have no reward and no punishment.

(**And whatever you give in zakat**, **desiring the Face of God**, **those are the ones who will be doubled**.) That is, the reward and reward will be doubled for

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them, and the overall meaning is that whoever spends for the sake of God Almighty, God will increase his wealth in this world, and his reward in the hereafter. Imam Ali (peace be upon him) said: If you are flattered, trade with God for charity. This is taken from the Almighty's saying: (**Who is the one who lends God a good loan and He multiplies it to Him many times over?**) - 245 Al-Baqarah, vol. 1, p. 375.

(**It is God who created you**, **then provided for you**, **then will cause you to die**, **then will bring you to life**. **Is there anyone among your partners who will do anything of that?**) Are you stingy with what God has given you, and seek sustenance from other than Him, when He is the One who created you after nothingness, and lavished upon you His vast blessings, and He is the One who causes you to die, then brings you to life, then raises you for reckoning and recompense? Is there anyone whose bounty you hope for and whose benefit you hope to give life and death? If he is able to give some crumbs in this life, is he able?

Tomorrow, good and bad (**Praise be to God**, **those who associate with you**). In the hadith: Polytheism is more subtle than the crawl of an ant, and it indicates that polytheism is of different types, including trusting the created being rather than the Creator.

Corruption appeared on land and sea, **verses 41–45**:

(**Corruption has appeared on land and sea because of what the hands of people have earned**, **that He may make them taste part of what they have done so that they may return**. (41) **Say**, "**Walk through the land and see how it is**." **It is the end of those before**, **most of whom were polytheists**. (42) **So**

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set your face toward the right religion before a day comes from God that will never be averted. On that day, they will smite (43) Whoever disbelieves, his disbelief will be upon him, and whoever does righteousness, they will prepare for themselves (44) That He may reward those who believe and do righteous deeds. His grace is that He does not love the unbelievers (45))

the language :

They will be divided. Its origin is "they will be divided" from the word "fissure", and what is meant here is division. It is said that the people will be divided, meaning they will be dispersed. And they pave from the word "cradle" in the sense of trampling and preparing.

Parsing:

Let them taste the lam in the sense of ki, and that is implied after it, and the infinitive in the genitive case is related to dhahr. The source of Ligzi is related to Yashdon.

Meaning:

(**Corruption has appeared on land and sea because of what people's hands have earned**.). A group of commentators said: What is meant by sea here is the country close to the sea, and by land is the country far from it. Others said: What is meant by sea is the city because of its large population, and by land is the village because of its small population. What we understand is that land and sea are a metaphor for the abundance and spread of corruption. And everything that God has forbidden and forbidden is committed as a crime and corruption on earth, such as

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war, transgression, extravagance, debauchery, immorality, alcohol, gambling, and disdain for God's obligations. And his worship, etc.

And if God Almighty described the era of pre-Islamic times as the emergence of corruption on land and at sea, where there were no chemical weapons, no nuclear bombs, no companies for exploitation and monopoly, no casinos and promiscuity, then by what means is half of today's world, which is threatened by annihilation and comprehensive destruction at every moment, threatened by annihilation and destruction, not by the action of God, nor by natural disasters, but by the action of people who possess the ugliest weapons of annihilation and destruction? There is no way to secure and protect humanity from this danger except by These weapons are completely destroyed. As for the United Nations and the partial atomic testing treaty, they have not achieved for humanity what they can trust and be reassured about.

(**That He might make them taste some of what they have done**, **so that they might return**.). Corruption on earth is a natural result of turning away from God and not adhering to His commands and prohibitions. The word "some" in the verse refers to the torment of this world, and the torment of the Hereafter is more difficult and humiliating. And in the famous supplication: O God, I seek refuge in You from sins that alter blessings and bring down curses. The Master of Messengers (may God bless him and grant him peace) said: "Beware of sins, for they destroy good deeds," and sufficient witness to that is the Almighty's saying: (**And those towns We destroyed when they wronged**, **and We made a promise to destroy them**.) 60 Al-Kahf, and his saying: (**Say**, "**Walk through the land and see what was the end of those before**, **most of whom were polytheists**."). A similar example is

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presented in verse 137 of Surat Al Imran, Part 2, p. 159, verse 11 of Surat Al-An'am, and 69 of Surat An-Naml.

(**So set your face toward the right religion before a day comes from God that will never be averted**.) It is the Day of Judgment and Reward from which there is no escape, and the happy one is the one who is most sincere to God in his deeds

And his purposes and he held himself accountable before you were held accountable (**On that day they will be shaken**) They will be divided into two groups: a group in Paradise, and a group in the Blaze, and something similar is mentioned in verse 14 of this Surah.

(**Whoever disbelieves**, **his disbelief is upon him**, **and whoever does righteousness**, **they will prepare for themselves**.). He spreads the bed and makes it easy, and those who do good deeds furnish their graves and prepare them with what they need for their security and comfort before moving to them, just as a house is prepared in this worldly life before it is inhabited. And on the authority of Imam Jaafar al-Sadiq (peace be upon him): A good deed precedes its doer to prepare for him just as a servant prepares for his master. A similar verse is presented in Surat Al-Baqarah, verse 286, vol. 1, p. 255.

(**That He may reward those who believe and do righteous deeds out of His bounty**. **Indeed**, **He does not love the unbelievers**.). To be rewarded, related to Tasda'un, and the meaning is that God will make people into two groups on the Day of Resurrection to reward the believers for their deeds with Paradise because He loves them and loves the good deeds they have done. As for the disbelievers, God

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hates them and rewards them according to what they deserve. In Nahj al-Balagha: "God loves the servant, hates his work, loves work, and hates his body." That is, he loves the believer for his faith, hates the bad deeds he does, hates the infidel because of his disbelief, and loves the good deeds he does.

Among the verses of al-Kufiyah, verse 46-51:

(**And among His signs is that He sends the winds as bearers of good tidings, and that He may make you taste of His mercy, and that the ships sail according to His command, and that you seek of His bounty, and that you may be grateful.** (46) **And We had sent before you messengers to their people, and they came to them with clear proofs, so We took revenge on those who committed crimes, and it was due upon Us to help the believers.** (47) **God. He who sends the winds, and they raise the clouds, and spreads them out in the sky as He wills, and makes them a covering, and you see the rain coming out through them, then when He strikes with it whomsoever He wills. When His servants rejoice** (48)

And if, before it was sent down to them before Him, they were in confusion. (49) **Then look at the effects of God's mercy. How He revives the earth after its death. Indeed, that is** (50) **And if We send forth a wind and they see it turning yellow, they will continue to disbelieve after it.** (51))

the language :

Kasfa is the plural of Kasfa, which is a piece of something. And rain rain. And Mbilsin is the plural of Mblis, which is the sad one.

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Parsing:

Heralds of winds. And let him taste you is a conjunction of the meaning of Mubashirat, meaning to give you glad tidings and let you taste. It was truly news, and Nasr was her name. How can He have an absolute effect and His decree is whatever will He pleases? And similarly, how He gives life to the earth. Even if they were (that) is diluted and its name is deleted, meaning that they were. The lam in Mbilsin is the differentiating lam, and Mbilsin is a predicate that they were, and a sentence that is accompanied by its predicate is the predicate that. The lam in lan lam is the prelude to the oath. The lam in lạlẓ occurs in the answer to the oath, and dḥlā is the verb of sād masd, the answer to the oath and the condition together.

Meaning:

(**And among His signs is that He sends the winds bringing good tidings**, **and that He may give you a taste of His mercy**, **and that the ships sail by His command**, **and that you seek of His bounty**.). Everything that results from its existence is an indispensable wisdom, so it is conclusive proof of the denial of coincidence and the existence of intention and will, and this proof is what is meant by the verse

God is the evidence of his existence. The wind has many benefits. It is, therefore, a sign indicating the unity and power of God, and among its benefits is the stirring of clouds that heralds good news to people, the flow of ships on the water carrying food from one country to another, and other things that Imam Jaafar Al-Sadiq pointed out when he said: "If the wind were to stop for three days, everything on the face of the earth would be corrupted and stinking, because the wind is like a fan, it melts

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and pushes away the corruption from everything and makes it fresh, so it is like the spirit." If it comes out of the body, it stinks and changes… Blessed be God, the best of creators." (**Perhaps you will be grateful**) That is, you fear God's sins in secret and in public. We pointed out more than once above that God causes things to happen according to their causes, and attributes them to Him because He is the first cause to which all causes end.

(**Indeed**, **We had sent messengers before you to their people**, **and they came to them with clear proofs**, **so We took revenge on those who committed crimes**, **and it was incumbent upon us to aid the believers**.). God sent Muhammad (PBUH) with sufficient evidence, just as He sent Abraham, Moses, Jesus and other prophets before him with clear arguments. Many denied them, and few believed in them. So God seized the deniers with the torment of a great day, and God gave victory to the prophets and those with them. This victory is obligatory for God, and He is the one who obligated it and decreed it upon Himself just as He decreed mercy upon it. Now one of the oppressed before God. See Part 4, p. 132, paragraph: "Reckoning and punishment are inevitable." The purpose of this verse is to threaten those who denied Muhammad (peace and blessings be upon him) that he would befall them like what befell those who denied their prophets before.

(**It is God who sends the winds and they raise the clouds**, **and spreads them out in the sky as He wills**, **and makes them a covering**, **and you see the rain coming out through them**. **Then when He strikes with it whomsoever He wills**. **Of His servants when they rejoice**, **even though before it was sent down to them they were in confusion**.). This is an explanation of the previous verse, which is: (**And among His signs is that He sends the winds bringing good news**.) The meaning can be summed up that God Almighty sends the winds,

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which move the clouds and spread them in the sky, then divide them by His command into pieces, and push each piece to the country that God wanted. When it reaches it, water emerges from the cloud and falls on the destination country, and its people rejoice and give good tidings to one another, and before they were despondent and desperate. A similar example was presented in verse 57 of Surat Al-A'raf, Part 3, p. 342.

The mind and the idea of resurrection:

(**So look at the effects of God's mercy**, **how He revives the earth after its death**. **Indeed**, **that is the One who erases the dead**, **and He is Able to do all things**.). What is meant by God's mercy here is the rain, and by its effects, the revival of the earth after its death, and this revival is proven by sight, and it is conclusive and tangible evidence that the idea of resurrection and revival after death, as it is correct, does not admit of doubt, because if the rational person is alert and contemplates reviving the earth after its death, he must submit and believe in the idea of resurrection as an idea, otherwise he would be among those who combine belief in the existence of a thing and belief in its nonexistence at the same time... and obviously this combination is impossible in and of itself. Here the secret lies in repeating the verses that alert minds to the resurrection of the earth after its death as evidence of the possibility of resurrection, and from this verse is the Almighty's saying: (**So We revived the earth thereby after its death**. **Thus is the resurrection**.) 9 - Fatir, and his saying: (**And among His signs is that you see the earth submerged**, **and when We send down water upon it**, **it shakes and shudders**. **Indeed**, **He who gave it life will annihilate the dead**.) - 39 Fasilat. And many more.

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(**And if We had sent a wind and they saw it turning yellow**, **they would have continued to disbelieve after it**.). Ha in their opinion refers to the crops understood from the context of the speech, and yellow is an attribute of it, not of the wind, and the meaning is that if God sends a wind that makes their crops turn yellow after its greening, they despair of God's mercy, object to His wisdom, and disbelieve in Him and His grace. And if this indicates anything, it only indicates that their belief in God is an illusion and imagination, and if it were settled in the hearts, they would remain steadfast in Him in good times and bad. Imam Ali (peace be upon him) said: "Some of the faith is that which is firm and settled in the hearts, and some of it is that which is in ruins between the hearts and the chests for a known time." The believer suffers and grieves like a human being if he is injured in his life, his child, or his property, but he does not deviate from his religion. The Greatest Messenger (PBUH) said upon the death of his son Abraham: The eyes shed tears and the heart grieves, and we do not say anything that will displease the Lord.

He created you from the weakness of verse 52–60:

(**For you do not make the dead hear**, **nor do you make the deaf hear the supplication when they turn away**, **turning away** (52)

And you are not the guide of the blind from their error. **If you only listen to those who believe in Our verses**, **then they will submit**. (53) **It is God who created you from weakness**, **then created after Weakness with strength**, **then after strength He creates weakness and gray hair**. **He creates what He wills**, **and He is the Knowing**, **the All-Powerful**. (54) **And on the Day when the Hour will come**, **the criminals will divide what** (55) **And those who were**

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given knowledge and faith said, "Indeed, you have tarried in the Book of God until the Day of Resurrection, so this is the Day of Resurrection." But you did not know. (56) Then on that day, it will not be of use to those who wronged to excuse themselves, nor will they be taken to task. (57) And indeed We have smote the people regarding this. The Qur'an is from every example. And if you bring to them a sign, those who disbelieve will surely say, "Indeed, you are nothing but invalidators." (58) Thus does God seal the hearts of those who do not They know (59) So be patient. Indeed, God's promise is true, and let not those who are not certain think lightly of you (60))

Parsing:

God is the one who created you as a beginning and a predicate. They did not respond to the oath. And the lam is for interlude. And let them say "lam" in response to the oath, and they say "sadd masad" in response to the condition and oath.

Meaning:

(**For you do not make the dead hear, nor do you make the deaf hear the supplication when they turn away, and you cannot guide the blind from their error. You only make one who believes hear. With Our signs, they are Muslims**). Provide text

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The literal meaning in Surah An-Naml, verses 80 and 81.

(**It is God who created you from weakness, then made after the weakness strength, then made after strength weakness and gray hair. He creates**

whatever He wills, **and He is the All–Knowing**, **the All–Powerful**.). Man was not something mentioned and then he was, and he moved through many stages, from dust to the sperm and the fetus, and from there to the infant and the weaned, and from the boy and the young man to the old and the mortal old man, and the first weakness that the verse refers to is the weakness of structure and understanding in the child, and it was said: Rather, the weakness of the sperm, and what is meant by strength is the strength of youth, but the second weakness is the weakness of senility and old age according to the agreement of the commentators, and for this reason we said: What is meant by the first weakness is childhood because it More suitable for senility than sperm. In any case, the intention of referring to a person changing from one state to another is to realize that he is in the grip of God and He disposes of him as He pleases, reviving, killing, weakening and strengthening, and then to Him is the reversal and final destination. A similar example is presented in verse 70 of Surah An-Nahl, Part 4, p. 530.

(**And on the day the Hour arrives**, **the criminals will swear that they stayed only an hour**.). What is meant by the Hour is the Day of Resurrection, and by His saying: They did not remain for more than an hour, part of the time in this world's life, and the meaning is that when the criminals descend to their Lord from the graves, they swear to God out of astonishment, they did not remain in their graves except a little. This was presented in detail in verse 102 of Surah Taha, vol. 5, p. 244, and there we combined three verses: The first: They will fight among themselves if you have stayed but ten days. The second: They said, "We stayed for a day or part of a day." The third is the verse we are talking about. (**They are like that**) They turn away from honesty and lie in this world, where they used to swear: there will be no resurrection and no reckoning. And in the Hereafter also, where they swore, they did not remain for more than an hour.

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(**And those who were given knowledge and faith said**, "**Indeed**, **you have remained in the Book of God until the Day of Resurrection**, **so this is the Day of Resurrection**."). The criminals said what they said about the length of their stay, and the people of faith in God and His reckoning and reward said to them: You have stayed as long as God willed that you should stay, and the length of time that you have spent in your graves to this day is established in His knowledge, the Almighty, and no one knows it except Him.. And what is the benefit of your oaths and talk about the length of stay in the graves when you have denied before this day that you

Do you see his hardships and horrors? (**But you did not know**) You are blind and clearly misled.

(**On that day**, **their apology will not be of use to those who wronged**, **nor will they be looked to**.). What is meant by reproach here is dismissal, meaning that the criminals resign from their Lord, but He does not dismiss them, and from Him is the Almighty's saying: (**And if they reproach**, **they are not of those who reproach**.) - 24 So, the meaning is that there is no excuse or dismissal for a criminal on that day after he was warned and warned and refused, except as an unbeliever.

(**And We have presented for the people in this Qur'an every example**.). It is presented in verse 54 of Surah Al-Kahf, Part 5, p. 139.

(**And if you bring to them a sign**, **those who disbelieve will say**, "**Indeed**, **you are nothing but vain**."). They say about the prophets and the reformers, about the free people and the mujahideen: They are invalid... and about the hypocritical traitors and paid agents: They are right... There are no heresies, for criminal tyrants

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measure truth and falsehood by their benefits and desires, so whatever agrees with them is right, even if it is evil and corrupt, and what contradicts it is false, even if it is good and righteous.

(**Thus God seals the hearts of those who do not know**.). God has placed a seal on their hearts because they chose the path that inevitably leads to that. Blindness to the truth is the result of ignorance, transgression and tyranny as a result of deviation from the path of guidance. As for attributing this to Him, the Most High, it means that this result is necessary for its premises and causes and is in no way separate from it. (**So be patient**, **for God's promise is true**, **and let not those who are not certain deceive you**.). Be patient, O Muhammad, and continue with your call, and endure harm for its sake, for there are only a few days until your message spreads to the east and west of the earth, and your name is associated with the name of God Almighty and with prayers and greetings. Praise be to God who bestowed upon us Muhammad, may God's prayers and peace be upon him and his family, the Prophet of mercy and the guide of humanity to goodness, so grant us his intercession, O Changer of bad deeds with multiples of good deeds.

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Surah Luqman

Meccan except for a few verses, verse 34.

In the name of God, **the most gracious**, **the most merciful**

This is God's creation, **verse 1–11**:

((1) **These are the verses of the Wise Book** (2) **Guidance and mercy for the doers of good** (3) **Those who establish prayer and pay alms and are certain**

of the Hereafter (4) **Those are upon guidance from their Lord, and it is they who are the successful**. (5) **And among the people is he who buys talk for his own sake in order to stray from the path of God without knowledge and takes it**. (6) **And when Our verses are recited to him, he turns away arrogantly, as if he had not heard them, as if there was deafness in his ears – then give him good tidings of a painful punishment**. (7) **Indeed, those who believe and do righteous deeds will have gardens of bliss**. (8) **They will abide therein. The promise of God is true, and He is the Mighty, the Wise**. (9) **He created the heavens without pillars that you can see. And He cast on the earth firm mountains lest it should move with you, and dispersed in it every living creature, and We sent down water from the sky and caused to grow therein every kind and noble pair**. (10) **This is the creation of God. So show me what He created those besides Him. Rather, the wrongdoers are in clear error** (11))

the language :

What is meant by idle talk here is everything that hinders the truth that God Almighty expressed in the same verse for the sake of God. And deafness. And the mountain peaks. And broadcast a difference. A generous and good husband.

Parsing:

These verses of the Book are both beginning and predicate. Guidance and mercy are among the verses and the meaning of the reference in those verses. Some people have advanced information, and some people buy delayed information. And he takes it as a sympathy to go astray. Without knowledge, related to a deleted adverb from

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the subject, he leads astray, i.e., ignorant. And arrogant now. As if, its origin is as if. And they will never have a state of conscience in them. God's promise is in the accusative case, i.e. God's promise is a true promise, and truly is an attribute of the omitted promise. What is the status of a single word, and its place is the accusative case with creation and the appreciation is anything that was created.

Meaning:

(Al-Baqarah) The same is presented at the beginning of Surah Al-Baqarah (**These are the verses of the Wise Book**). This is a reference to the verses of this Surah, and that it is from the Book of God, and God Almighty described him as the Wise because it contains profound wisdom. (**Guidance and mercy for the doers of good**) They are the ones who seek the truth and act upon it because it is the truth, and there is no doubt that the Qur'an is guidance and mercy for everyone who is sincere to God and to the truth. As for those whose hearts are blinded by greed, they are the disease for which there is no cure except eradication. (**Those who perform prayer**) They keep it up (**And they pay zakat**) For those who deserve it (**And they are certain of the Hereafter**) They do not doubt that they are responsible before God for their words and actions (**These are upon guidance from their Lord**, **and those are the successful**.). The balance of guidance and success with God is that you are sincere in the truth in word and deed, and do not worship anyone but God, and do not be stingy with what He has given you of His grace. These verses were presented at the beginning of Surat Al-Baqarah.

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Trafficking in religion and conscience:

(**And among the people is he who buys idle talk in order to stray from the path of God without knowledge and takes it in jest**.). The author of Majma' al-Bayan said: "Most commentators are of the opinion that what is meant by tampering with hadith is singing...and on the authority of Imam Jaafar al-Sadiq (peace be upon him) it is to challenge the truth and mock it."

This explanation is closer to reality, and more appropriate to the context. After God Almighty mentioned the successful believers, He mentioned the criminals who buy debts from those who trade in religion and conscience in order to mislead people from the truth and divert them from it with illusions and falsehoods. The clearest example of this is what the forces of evil and exploitation resort to in this era to strengthen their position and spread their propaganda, as they spend millions on paid newspapers to spread lies and slander, and promote For traitors and agents, and to cast doubt on the free and sincere people. On top of that, these evil agencies dressed their agents in the clothes of people of religion to attach heresies to them and interpret them as they wished, transgression and exploitation, and to spread strife and discord between sects and people of religions. After the Middle East war in 1967, we saw types of false rumors and psychological warfare in paid newspapers. As for the activity of the intruders, it reached the point of daring against God. And His Messenger... But the days have revealed the facts and exposed the intruders and agents, and the time for liquidation is inevitably coming. (**For them is a humiliating punishment**) Because they sold their religion to Satan, and conspired with him against the truth and its people.

(**And when Our verses are recited to him**, **he turns away arrogantly**, **as if he had not heard them**, **as if there was deafness in his ears**, **so give him good tidings of a painful punishment**.). The sincere believer listens to the truth and

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refrains from falsehood, while the wicked and criminal who has goals and objectives listens to falsehood and refrains from the truth... and there is no reward for him except a painful punishment. Al-Razi said: "The wise man seeks wisdom at any cost, and they did not seek it, and if it came to them for free, they would not listen to it." (**Indeed**, **those who believe and do righteous deeds will have gardens of bliss**.). When God Almighty made clear the reward for those who turn away from His verses, and that it is a painful punishment, He made clear the reward for those who believed and acted upon them, and that they are gardens of bliss. (**They will abide therein forever**) And they have what they desire (**God's promise is true**) Because it is inevitably reality (**And He is the Mighty**, **the Wise**) Mighty in His invincible power, Wise in His plan, which no one would deny except the ignorant or the arrogant.

(**He created the heavens without the pillars that you can see**, **and placed firm mountains on the earth lest it should move with you**, **and dispersed in it every living creature**, **and We sent down water from the sky and caused to grow therein Every husband is generous**). It was presented in verse 2 and following of Surat Al-Ra'ad, Part 4, p. 373 (**This is God's creation**, **so show me what He created those besides Him**.). Everything in the universe bears witness to God's power and oneness. So where is the evidence, O polytheists, that your deity is a partner with God in one of His attributes? (**Rather**, **the wrongdoers are in clear error**). Anyone who denies the truth, i.e. the truth, after its evidence has become apparent is an unjust and sinful person.

She asks: Whoever follows the noble verses will see that God Almighty often confirms the self-evident and obvious things in what refers to the invalidators of

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polytheism, such as His saying to the polytheists: Show me what created those other than Him. And he said: They will not create flies, so what is the secret?

The answer: The secret is for God Almighty to reveal that the transgressing group believes only in its own interests, and that it denies for its own sake every truth, even if it is as clear as sunlight. This trait is one of the ugliest and most dangerous traits, and there is no cure for it except deterrent force.

Luqman verse 12–19:

(And We have given Luqman the wisdom saying, "Give thanks to Allah." And whoever gives thanks, it is only for himself. And whoever disbelieves, then indeed Allah is All–sufficient, Praiseworthy. (12) And when Luqman said To his son while he was advising him: O my son, do not associate anything with God. Indeed, polytheism is a great injustice. (13) And We have enjoined upon man concerning his parents; his mother bore him in weakness upon weakness. And its separation in two years is to give thanks to Me and your parents. (14) And if they strive with you to associate with Me that of which you have no knowledge, then do not obey them and their companion in this world with kindness and follow the path of him who repents

To Me then to Me is your return, and I will inform you of what you used to do. (15) O my sons, if it were the weight of a mustard seed, it would be in a rock or in In the heavens or on earth, God will bring it. Indeed, God is Kind, All–Aware (16) O my son, perform prayer, enjoin what is right, and forbid

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evil, and be patient over what befalls you. (17) **And do not turn your cheek to people, and do not walk on the earth in jest. Indeed, God does not like every arrogant and proud person**. (18) **And be intentional in your walking. And lower your voice, for the most objectionable of sounds is the sound of donkeys** (19))

the language :

Weakness is weakness. And weaning separation. They worked hard for you. And Annab came back. Do not squint your cheek or tilt your face, which is a metaphor for arrogance. It is a form of arrogance, which is arrogance and arrogance. And be intentional in your walking, which is a middle ground between excess and negligence.

Parsing:

To thank (that) is interpreted in the sense of any. The phrase "I carried it" is a condition based on the estimation that "I have carried it." Here is an infinitive in the adverb case from his mother, i.e., weakened. And "known" is an adjective for something deleted, meaning "a well-known accompaniment," meaning a well-known accompaniment, as in Majma' al-Bayan. The conscience refers to human actions, whether good or evil. Watak, its origin is takun, so the waw was deleted to combine the two sakīn and the nūn for lightening, and the noun tak is a hidden pronoun that refers to the verb and the mithqāl of its predicate.

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It is mustard related to the deleted adjective for a grain. So be kind to yourself. The answer comes: the policewoman. And cheerful is an infinitive in the adverb, i.e. arrogant.

Meaning:

(**And We gave Luqman the wisdom to give thanks to God**.). Wisdom is given several meanings, including knowledge of God and His attributes, including putting something in its proper place, including the admonishing word, including obedience to God, and in the hadith: "The beginning of wisdom is the fear of God." Luqman was one of the people of knowledge of God, obedience to Him, and preachers to Him, the Almighty, in a calm and sober manner, clear and convincing. (**And whoever is grateful**, **he is thankful only for himself**, **and whoever is disbelievers**, **then surely God is All-sufficient**, **Praiseworthy**.). It is presented in verse 40 of Surat An-Naml.

They disagreed: Was Luqman a prophet or a good and sufficient servant? This difference is not related to belief and life, and what must be believed is what is stated in the Holy Qur'an, that God Almighty bestowed upon Luqman wisdom, which is knowledge of God, obedience to Him, and calling to His path with beautiful exhortation. The commentators and biographers mentioned a lot of Luqman's wisdom and intelligence, including that he was a mamluk slave, and he was the most insignificant mamluk to his master. One day, he sent him with other of his mamluks to an orchard of his to bring him some of its fruit. When they reached the orchard, they ate its fruit except for Luqman. They conspired against him because he did not participate with them in the crime, and they fought him with their master, where they told him: Luqman ate the fruit and there was nothing left of it. .. And when he asked Luqman, he said to him: Give us all a medicine to vomit what is in our

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stomachs, and then the truth will appear to you, and so it was.. They vomited the fruit without Luqman, and evil deception befell the one who did wrong.

Another example of this is that his master got drunk one day and bet people with a lot of money that he would drink a lake there, and when he woke up, he regretted it and learned that they had hunted him without realizing it, so he turned to Luqman and said to him: This is your day. Luqman said to the people: The lake has rivers flowing into it, so keep him away from the lake so that he can drink its water. They said we can't do that. Luqman said to them: He bet on drinking it, and not on its resources.

Whether this narration is authentic or not, it is the clearest example that God Almighty granted Luqman wisdom and knowledge, and it appears from the statements of commentators and biographers that he was a contemporary of the Prophet David. See the interpretation of verse 80 of the Prophets.

(**And when Luqman said to his son while he was advising him**:). After God Almighty mentioned that he had bestowed wisdom on Luqman, he mentioned some of his sermons to his son, out of kindness and compassion for him. Imam Ali gave his son Imam Hassan (peace be upon him) a long will, the introduction of which came: "I found you to be part of me, nay, I found you to be all of me, to the point that it was as if anything had happened to you that had happened to me, and as if death had come to you, it had come to me, so I was concerned about your matter as much as I care about myself." Luqman said:

(**My son**, **do not associate anything with God**, **for polytheism is a great injustice**.). Some commentators believe that this statement from Luqman to his son . 1

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made him feel that his son was a polytheist. The truth is that prohibiting something does not indicate that it came from the addressee, as God Almighty addressed His friend Abraham (peace be upon him) by saying: (**Do not associate anything with Me**) - 26 Hajj, and he said to his beloved Muhammad (PBUH): (**So do not obey the unbelievers**) - 52 Al-Furqan. Imam Ali (peace be upon him) said to Imam Hassan (peace be upon him): Hold fast to God... and let your devotion be to Him... and if your Lord had a partner, His messengers would have come to you.

(**And We have enjoined upon man concerning his parents; his mother bore him in weakness upon weakness**.). This verse and the one after it are a digression in the context of Luqman's will to his son... Weakness is weakness and effort, and the more the fetus grows in its mother's womb, the more weakness and effort it becomes. (**And his weaning is in two years**). The mother breastfeeds her son for two years, then weans him from breastfeeding, and during that time she suffers hardships in addition to what she endured during pregnancy and when she gave birth. A detailed discussion of the duration of breastfeeding was provided when interpreting verse 233 of Surat Al-Baqarah, Part 1, p. 356 et seq. (**To give thanks to Me and to your parents**.) So I ask you on that day: Were you among the people of gratitude and obedience, or disobedience and disobedience to me and your parents? (**And if they strive for you to associate with Me that of which you have no knowledge**, **do not obey them**.) Where there is no obedience to a creature if it disobeys the Creator (**And befriend them in this world with kindness**) By lowering the voice, speaking kindly, being gentle, and being careful about what they want. The discussion about being kind to one's parents is presented in detail when interpreting verse 23 of Surat Al-Isra, Part 5, p. 35, and interpreting verse 8 of Surat Al-Ankabut.

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(**And follow the path of the one who repents**). After God Almighty commanded gratitude to Him and the parents, He commanded obedience to God in everything, not just in honoring the parents, and He expressed this by following the righteous who obeyed God in His commands and prohibitions. Imam Zayn al-Abidin (peace be upon him) said: O God, join me in the righteousness of those who passed, and make me among the righteousness of those who remain, and take me in the path of the righteous. (**Then to Me is your return**, **and I will inform you of what you used to do**.). This is a threat and a warning to those who disobey God and parents.

The rock and the bull horn:

(**O my son**, **if it were the weight of a mustard seed and it were in a rock** .3 **or in the heavens or in the earth**, **God would bring it**. **Indeed**, **God is Kind**, **All-Aware**.). The talk returned to Luqman's will to his son... and the pronoun is that it returns good and bad deeds to the doer, and the word "verb" even if it is not mentioned in the speech, but the context indicates it and "the weight of a mustard seed" is a metaphor for the small action, and (**In a rock or in the heavens or on the earth**) It is a metaphor for secret and concealment, and the general meaning is that God Almighty knows man's intentions, words, and actions, what is hidden and what is apparent. He does not leave out any of them, small or large, without counting them and holding them accountable. The intention of the context of this speech is to warn the misguided and misleading people who live with the people with their tongues, and with the enemies of God and humanity in their hearts, and to let them know that their fate is to disgrace and calamity.

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Some commentators wondered and said: How did God mention the heavens and the earth after he mentioned the rock, knowing that the rock must be on the earth, not in the sky? Another answered him by saying that this rock is neither in the sky nor on the earth, but rather under seven earths, and it is exactly the same rock on which the bull stands while carrying the earth on his horn. Someone said: No, this rock is standing in the air by the pure creation of God Almighty. A third said: It is green in color. (See the interpretation of Al-Tabari and Al-Razi.)

The Qur'an, which God described as light and guidance, and the chapters of speech, are far above these interpretations, which the enemy uses as a means of attacking and mocking the religion. And if these and similar interpretations indicate anything, they only indicate that their authors do not know the wisdom of God in sending His messengers.

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His books were revealed, and they are ignorant that Islam is the religion of nature and life, and that the basis of its call is faith and sincerity, its light is knowledge and justice, its path is hard work and work, and its goal is happiness and contentment.

(**My son**, **perform the prayer**) Because it reminds you of God and keeps you .4 away from arrogance (**And enjoin what is right and forbid what is wrong**). Whoever enjoins what is right strengthens the support of the believers and oppresses the noses of the hypocrites (**And be patient over what befalls you**, **for that is part of the determination of matters**.) What is meant by resoluteness in matters is the strength of a good will and steadfastness in the truth.. The command to be patient after enjoining good denotes that whoever calls for the call of truth will

encounter in God's essence what every sincere Mujahid encounters, from the secret of the false and the opportunists.

(**And do not turn your cheek towards people**) Do not turn your face away from them out of arrogance, but rather approach them and be humble before them.. And in Nahj al-Balagha: There is no loneliness more desolate than amazement, and nothing more worthy than humility. (**And do not walk on earth in amusement**, **for God does not like every arrogant and proud person**.) .. After he forbade joyful walking, he explained its meaning as walking with swagger and pride, and swagger is arrogance, and pride is ostentation, and nothing is more indicative of ignorance and deficiency than these qualities.

(**And be intentional when you walk**) Do not slow down, do not rush, and take a path in between (**And lower your voice**, **for the most objectionable sound is the sound of donkeys**.). The most detestable and ugliest of them, and it indicates that raising one's voice more than what is needed indicates dullness, as do disgraceful silences, and whoever follows intention and moderation has known the way, but speaking well with intention in the voice if it is in its place, otherwise silence is more beautiful and complete, and from what was mentioned in Luqman's description is that he used to listen a lot and speak little, so when he spoke his word came out like pearls between pebbles. Likewise, one should remain silent and listen, and in some narrations: silence is one of the doors of wisdom. That is, part of wisdom is silence and listening to wisdom. As for the saying of those who said: If speech is silver then silence is gold, it means remaining silent about falsehood and curiosity. Otherwise, the word of truth is light and jihad, especially if it is against oppression and injustice. In the hadith: He who is silent about the truth is a mute devil.

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He stuck to the firmest handhold, verses 20–28:

(Have you not seen that God has subjected to you all that is in the heavens and all that is in the earth and bestowed upon you His blessings, apparent and hidden? And among the people are those who dispute about God without knowledge or (21) Guidance, nor any Book enlightening. (20) And when it is said to them, "Follow what God has revealed," they say, "Rather, we will follow what we found our fathers upon." Even if Satan was calling them to the torment of the Blazing Fire. (21) And whoever submits his face to God while he is a doer of good, then he has held fast to the most trustworthy handhold; and to God is the end of all matters. (22) And whoever disbelieves, let him not grieve you. (23) We will give them enjoyment for a little while, then We will force them to a severe punishment. (24) And if I asked them, "Who created the heavens and the earth?" They would surely say, "Allah." Say, "Praise be to Allah." Nay, most of them do not know. (25) To Allah belongs whatever is in the heavens and the earth. Indeed, it is Allah. The Rich, the Praiseworthy (26) And if every tree on the earth were pens and the sea were to be supplied by seven seas after it, the words of God would not be exhausted. Indeed, God is Mighty. All-Wise (27) Neither your creation nor your resurrection was but as a single soul. Indeed, God is All-Hearing and All-Seeing (28))

the language :

I am best at completing. He submits his face to God as a sign of devotion to Him. And the handle of the bucket is what

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The clutch holds it, and from the dress there is a button entrance. The most trustworthy is the feminine form of the most trustworthy, which is the most severe and the wisest. And those with breasts have hearts and consciences.

Parsing:

An apparent and hidden state of God's blessings. The first hamza is for denial and the waw is for conjunction even if it is for abstention, and its answer is omitted and the appreciation is for "they followed them", and the plural pronoun refers to the fathers. In short, he is improving his condition, and in short, he has held on to the news of someone who will deliver. A little is an adjective for a deleted absolute object, meaning a little enjoyment.

Meaning:

(**Have you not seen that God has subjected to you all that is in the heavens and all that is in the earth and bestowed upon you His blessings, apparent and hidden?**). The blessings of God are as described by God Almighty, saying: (**And if you count the blessings of God, you will not count them**) - 34 Ibrahim, vol. 4, p. 448. And who can count and encompass what is in the heavens and the earth other than the Creator of the heavens and the earth? The interpreters represented the apparent blessings as what the senses perceive, and the hidden blessings as the powers and instincts of the soul. Mulla Sadra said in the third volume of his travels:

"The best of human beings are incapable of perceiving heavenly and earthly matters as they are, and of being aware of the wisdom and care they contain. Rather, most of them do not know the truth of the soul, which is the person's essence, and the details of its conditions, and what is hidden from specialists is more than what appears to

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them. If it is impossible for a person to encompass himself and his body, how can he encompass the physical and spiritual world? With this inability, we have no choice but to contemplate and contemplate the wonders of creation and the wonders of nature."

(**And among the people is he who disputes about God without knowledge**, **without guidance**, **or an enlightening Book**.). This verse, despite its brevity, combines the three causes of knowledge: the first is sense and experience, which is indicated by knowledge, the second is reason, which is what is meant by guidance, and the third is revelation that

Express it, its greatness, in the enlightening book. This verse was presented in its literal text in Surah Al-Hajj, verses 3 and 8 (**And when it is said to them**, "**Follow what God has revealed**," **they say**, "**Rather**, **we follow what we found our forefathers upon**." **Was it the case of Satan calling them to the torment of the Blazing Fire?**). It is presented in verse 170 of Surat Al-Baqarah, Part 1, p. 259.

Who is holding on to the strongest handhold?

(**And whoever submits his face to God while he is a doer of good**, **then he has held fast to the most trustworthy handhold**, **and to God is the outcome of all matters**.). The most trustworthy link is the strong end that does not break, and it is a metaphor for the Qur'an, God's rope, His pleasure, and other things with which a person is safe from God's punishment and wrath. And everyone who has two descriptions combined has adopted this strong and trustworthy end: the first is that he believes in God, and does what He has commanded him to do of worship, such as fasting and prayer, and abandons what he has forbidden, such as adultery,

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lying, and alcohol. The second: To be a benefactor. The benefactor is one who goes beyond his benevolence to others, and does not stop at benevolence to himself and his family. He shares people's pain, works to save the oppressed and the deprived, and for the sake of truth and justice wherever he may be. In short, the benefactor is just like pure water, pure in himself and purifying for others.

Thus, it becomes clear to us that those who are safe from the wrath and torment of God are the believers who do good. As for those who believe in God and worship Him and do not do good to others by cooperating with them in what is for the good of all, or do good and do not believe in God, as for this and that, they have no safety from God's torment and wrath because they did not hold on to the most trustworthy handhold. There are many hadiths about that, including: "Whoever does not care about the affairs of the Muslims is not one of them... The faith of a servant does not remain true until he loves his brother." What he loves for himself... the most beloved of people to God is the most beneficial to people." The words of the greatest Messenger (PBUH): "I have been sent to perfect good morals" and his saying: "I am a guided mercy" are sufficient evidence that the message of Islam is the message of humanity. Through it, some scholars have defined the Muslim as "a human being whose benefits in their social meaning are extended around his entire nation, not a person who is narrow around himself with these benefits."

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(**And whoever disbelieves**, **let not his disbelief grieve you**. **To Us is their return**, **and We will inform them of what they have done**. **Indeed**, **God is All-Knowing of what is within the breasts**.). Why do you grieve and suffer, O Muhammad, because of the disbelief of those who disbelieve, when you have conveyed, warned, and delivered the message in full? So leave the criminals and their

worldly affairs, for We know them best. To Us is their fate and upon Us is their reckoning (**We will give them enjoyment for a little while**, **then We will force them to a severe punishment**.) There are only days when they play with them and you play with them, then severe torment surrounds them from where they do not feel. More than one verse like it was presented, including verse 176 of Surat Al Imran, vol. 2, p. 209.

(**And if you ask them who created the heavens and the earth**, **they will surely say**, "**God**." **Say**, "**Praise be to God**." **Rather**, **most of them do not know**.). A similar example is presented in verse 84 of Surat Al-Mu'minun, vol. 5, p. 383, and verse 61 of Surat Al-Ankabut. (**To God belongs whatever is in the heavens and the earth**. **Indeed**, **God is the Rich**, **the Praiseworthy**) To Him alone belongs dominion and praise, and there is no rich person except he who is free of Him.

(**And if all the trees on the earth were pens**, **and the sea were to be supplied by seven seas after it**, **the words of God would not be exhausted**. **Indeed**, **God is Mighty**, **All-Wise**.). Seven seas is a metaphor for abundance, and what is meant by the words of God is His Almighty's ability to create beings whenever He wills. The meaning is that if the sea is assumed to be ink, and the trees are pens that write God's ability to create what He wills, the seas and pens would have ended and God's power would have remained to infinity... In a word, the limit to God's power is that there is no limit to it. A similar example is presented in verse 110 of Surah Al-Kahf, Part 5, p. 166.

Ibn Arabi said in the fourth volume of the Meccan conquests: "The seas and pens are among the totality of words. If the seas were ink, nothing would be written with them except their essence, and the pens and words that occur in existence would remain and have nothing to write with, despite their finitude by entering into

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existence, so what about the possible personalities that existence did not limit?" He wants if the seas were ink, and we wanted to write about the wonders and secrets that God has deposited in the seas, only for the seas to run out of writing about their wonders and secrets. And if the ink ran out because the seas ran out, the pens would stop writing, and therefore the rest of the existing beings would remain without writing about them. This is with regard to what actually exists, so what about the beings that fall under God's power that He creates with the word "be" whenever He wants?

(**He did not create you nor send you except as one soul. Indeed**, **God is All–Hearing**, **All–Seeing**.). Everyone is capable of changing

God is able to do things, and He is unable to do things, and of the things He is able to do are some that do not require effort, and some that require a little effort, and some that require a lot of effort..

God is capable of everything, and with His power, the dangerous and the vile are equal, and therefore the creation of all people is exactly the same as the creation of one of them, and likewise His resurrection for judgment and reward. Imam Ali (peace be upon him) said: "There is nothing except the One, the All-Powerful, to Him is the fate of all things. Without its power, it was the beginning of its creation, and without abstaining from it, its annihilation.

He causes the night to enter the day, **verses 29–32**:

(**Have you not seen that God causes the night to enter the day**, **and causes the day to enter the night**, **and has subjected the sun and the moon**, **each**

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running for an appointed time, and that God is Aware of what you do? (29) **That is because God is the Truth, and that what they call upon besides Him is falsehood, and that God is the Most High, the Great.** (30) **Have you not seen that the ships sail on the sea? By the grace of God, that He may show you of His signs. Indeed, in that are signs for every patient and grateful.** (31) **And when a wave like a shadow covered them, they called upon God, sincere to Him in religion. Then when** (32) **He urged them to righteousness, and among them is the thrifty. And none denies Our signs except every one who is ungrateful and ungrateful.** (32))

the language :

Shade is the plural of canopy, which is what shades you and protects you from everything. What is meant here is that the waves rose above those on the ship. The treacherous chooser is an exaggeration of treachery.

Parsing:

Sincerely, the state of the actor called. Ibn Hisham narrated in his book Al-Mughni on the authority of Ibn Malik that (lamma) here means if, as evidenced by the entry of the fa into its answer.

Meaning:

(**Have you not seen that God causes the night to enter the day and causes the day to enter the night?**). It was presented in verse 27 of Surat Al Imran, Part 2, p. 37, and verse 61 of Surat Al-Hajj. (**And He has subjugated the sun and the moon, each of them running for an appointed time, and God is Aware of**

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what you do.). It is presented in verse 2 of Surat Al-Ra'ad, vol. 4, p. 373 (**This is because God is the Truth**, **and that what they call upon besides Him is falsehood**, **and that God is the Most High**, **the Great**.). It is presented one letter in verse 62 of Surat Al-Hajj.

(**Have you not seen that the ships sail through the sea by the grace of God**, **that He may show you of His signs?**). Among God's blessings is the facilitation of transportation, and one of its means is astronomy, and it requires water, wind, and the sky, and these and other reasons end with God Almighty. (**Indeed**, **in that are signs for every patient and grateful person**.) He has patience to contemplate and look at the wonders of God in His creation, and to thank Him for His blessings.

(**And when a wave covers them like a shadow**, **they call upon God**, **sincere in religion to Him**. **But when He delivers them to land**, **then among them are thrifty**, **and none deny Our signs except every chosen one**. **Unbelief**). Some commentators said: What is meant by "al-Muqtasid" here is someone who harbors disbelief. Al-Razi said: He is the one who resorts to disbelief. What is correct is that what is meant by the moderate is the one who did not wrong himself by exposing it to God's punishment and wrath, and was not among the first to do good deeds. God Almighty said: (**Some of them are unjust to themselves**, **some are thrifty**, **and some are proactive in doing good deeds**.) 32 Fatir. As for the choice, he is very treacherous, and what is meant here is the one who breaks the covenant of the natural disposition upon which every child is born. A similar example was presented in verse 22 of Surat Yunus, Part 2, p. 147, and verse 65 of Surat Al-Ankabut.

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God has knowledge of the Hour, **verses 33–34**:

(**O people, fear your Lord and fear a day when no father will recompense for his child, nor will a child recompense anything for his father. Indeed, the promise of God is true, so do not Let the worldly life deceive you, but let not the deceiver deceive you about God.** (33) **Indeed, with God is knowledge of the Hour, and He will send down rain, and He knows what is in the wombs, and no soul knows what it is. You will win tomorrow, but no soul knows in what land it will die. Indeed, God is All-Knowing, All-Aware** (**34**))

the language :

Jazz singer. Everything that deceives you is deception, whether human or non-human.

Parsing:

Day in the direct object, do not be afraid. There is no conjunction of "born" with father, and it is permissible for it to be a first subject, "and he" being a second subject, and it is permissible to predicate the second and the second, and its predicate is the predicate of the first. And something is a permissible object.

Meaning:

(**O people, fear your Lord and fear a day when no father will recompense for his child, nor will a child recompense anything for his father. Indeed, the promise of God is true, so do not Let the worldly life deceive you, but let not the deceiver deceive you**.). God Almighty commanded piety because it is the way to escape from a day in which a person will flee from his children, his mother,

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and his father. This day will inevitably come, and the deceived is the one who is deceived by falsehoods and lies.

Why did God create man?

I read a writer who said: "One of the questions that has no answer is this question: Why did God create man?" There is no doubt that everyone wishes to know the answer to this question because it is naturally and directly linked to its existence and reality, and I do not hide a secret that was in my soul, which is that I read many answers to this question from philosophers, theologians, and others, old and new, but I was not convinced of any of them between myself and myself... even though this question was asked to me more than once, and I answered it according to what they answered, for no other reason than because I do not have anything other than what they said, or because I want to I answer.

When I started to interpret the meaning of the Wise Remembrance, I forgot the question and I had not memorized their answer, because the "revealing interpretation" made me lose everything, even my memory, and left me with nothing but the insight that would guide me to the meanings of the Book of God and its goals and connect them to the reality of life. I did not proceed with the interpretation except a little until I found the answer in the verses of God clear and not open to doubt or interpretation. There are no heresies, for the Creator of a thing knows best what He intended from His creation. I found it in the Book of God. Verses that clearly indicate that man was created for the afterlife, not for this world, for a good life without problems or complications.

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But the Creator's wisdom wanted to link the good life in the afterlife for which man was created; And between the sincerity of belief in the truth, devotion to it, and work to protect it, just as His Almighty wisdom decreed that whoever does not believe in this connection, or believes in it theoretically and does not work for it, will hold him accountable with a difficult account and punish him with a painful punishment because he is ignorant or neglectful of the goal for which he was created, and strays from the right path due to his bad choice after God guided him to it and commanded him to do it... In other words, human life in its reality remains. By the survival of its Creator. Rather, God Almighty placed him in the abode of this world temporarily and for a while, then moved him to the abode of rest, and commanded him to work for both abodes together, and be careful of what might happen to him in the first abode, and for what will inevitably happen in the second abode. If he complies and obeys, then he has chosen for himself security and prosperity, just like someone who travels, and he is provided with what he needs in his travel, and whoever shows

He chose to have the worst consequences for it, like someone who traveled to a distant and strange country without any provisions or any preparation (1).

Now we will mention some of the verses that indicate that the purpose of man's creation was the second life. These verses are of various types:

"Among them" are those that describe this world as amusement and play and the enjoyment of vanity, and of disappearance and annihilation, and as wildfire and boasting and multiplication, and describe the afterlife as the abode of God and goodness and animals and contentment. So how does God Almighty create man and deposit in him secrets and energies that create civilizations and change the history of

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man and the earth and heaven? How does He create this wondrous being for the sake of amusement and the enjoyment of vanity and for a life resembling dreams, and He is the one who said: (**We have honored the children of Adam**) - 70 Al-Isra. Nothing suits human dignity and divine wisdom except life that endures through the survival of its Creator.

"Among them" are the verses that indicate that God Almighty tests man and tests him - and He knows best about him - in order to reveal the veil of his inner self and his truth, and to reveal his actions that merit reward and punishment in the afterlife, and among these verses is the Almighty's saying: (**And it was not his** That is, to Satan **There is no authority over them except that We may know who believes in the Hereafter from who is in doubt about it**.) 21 Sheba and his saying: (**Indeed**, **We have made what is on the earth an adornment for it**, **that We may test them as to which of them is best in deed**.) - 7 Al-Kahf. The intention is not merely to announce and show off...no, indeed (**That He may reward those who do evil according to what they have done**, **and reward those who do good with good**.) - 31 The star. Since this reward was not fulfilled in this world, it had to be on the Last Day, otherwise God's promise would have been a trivial matter... God is exalted above what the ignorant say.

"Among them" are the verses that indicate the eternity of the one who believes and does good in Paradise, and the eternity in Hell of the one who disbelieves and does evil.

You ask: What do you do with the Almighty's saying: (**I did not create the jinn and mankind except to worship**) 56 Al-Dhariyat, where he clearly stated that the purpose of man's creation was to worship God

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(1). See the interpretation of verse 77 of Surat Al-Qasas: (And seek, through what God has given you, the home of the Hereafter, and do not forget your share of this world.).

In this worldly life, not to live a good and lasting life in the afterlife?

Answer: What is meant by worship here is every action that pleases God Almighty and brings one closer to Him. There is no doubt that pleasing God is the only way to a good and lasting life. Accordingly, the meaning is: I did not create the jinn and mankind except to do good deeds, because of which they will live a good and lasting life in the afterlife. In other words, the Almighty's saying: (**I did not create the jinn and mankind except to worship**) He means saying: (**And your Lord has decreed that you should worship none but Him**) 23 Al-Isra and his saying: (**And they were commanded only to worship God**, **sincere in religion**.) 5 Evidence. The result of sincerity in religion is eternal life and eternal paradise.

As for the verses that attribute the bliss of the Hereafter to doing good and righteousness in this life, and the punishment of the Hereafter to do evil and corruption on earth, they are numbered by dozens, including verse 72 of Surat Al-Isra: (**And whoever is blind in this**, **he will be blind in the Hereafter and more astray from the path**.) Among them is verse 142 of Surah Al Imran: (**Or did you think that you would enter Paradise when God knew those among you who struggled and knew those who were patient?**). What is meant by jihad here is jihad to protect the truth and its people, and martyrdom for the sake of God, and what is meant by patience is steadfastness against the false and aggressors... not the

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patience of those who surrender to the forces of evil and transgression, and to humiliation and poverty.

And when it becomes clear to us that the purpose of man's creation is eternal life, and that its bliss is linked to doing good and righteousness in the life of this world, and its hell is linked to doing evil and corruption on earth, if this becomes clear to us, we will realize that any interpretation of the purpose of man's creation that does not reflect this truth is far from the truth and reality, and sufficient proof of this is the Almighty's saying: (**Do you think that We created you in vain, and that to Us you will not be returned?**) - 115 The believers, that is, if God had not created man for the afterlife, God would have been vain, His wisdom exalted.

Knowledge of the Hour, **rain**, **and what is in the wombs**:

(**Indeed**, **God has knowledge of the Hour**, **and He will send down rain**, **and He knows what is in the wombs**, **and no soul knows what it will earn tomorrow**, **and no soul knows in what land it will die**. **Indeed**, **Allah All-Knowing**, **All-Aware**). She asks: The information of God Almighty cannot be reached by statistics, as He said in verse 3 of Surat Sheba:

(**The Knower of the Unseen**, **not the weight of an atom escapes Him in the heavens or on the earth**.) And the verse: (**And He knows what is in the land and the sea**. **Not a leaf falls but He knows it**, **and not a grain in the darknesses of the earth**, **nor any wet or dry thing but it is in a clear Book**.) - 59 Al-An'am Imam Ali (peace be upon him) said: God knows the place and place of the drop, the pull of the corn and its path, and the sustenance of the mosquito's strength. So why did God Almighty single out these things for mention?

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It was said in the answer: A questioner asked the Prophet (PBUH) about these things, and the verse was revealed. Al-Razi said: When God Almighty mentioned the Day of Resurrection, it was appropriate for him to mention these things. We have said more than once: The Qur'an is a book of religion and guidance that moves a person from one matter to another. Imam Jaafar al-Sadiq (peace be upon him) said: The beginning of the verse is about one thing and its end is about another thing, and it is continuous speech, some of which are directed to different aspects... Whatever it is, the verse includes five things, which are:

1. (**God has knowledge of the Hour**) (**No one can clear it at its time except Him**) 186 Al-A`raf, and the wisdom in this is for people to be always alert and expectant, so they take precautions in the face of possibilities.

2. (**And rain descends**) Many commentators have said: What is meant by "he sends down rain" is that knowledge of its descent is specific to God alone.. The correct thing is to take the word "he sends down" at face value, meaning that the ability to send down rain is specific to God because its cosmic causes end to Him, the Almighty. This does not at all prevent a person from knowing the time of rain when its evidence appears. And if we accept - for the sake of argument - that what is meant by "he sends down" is knowledge, then we say: Man knows the time of rain when its signs and signs appear, but no one knows when these signs and signs appear except God alone.

You ask: Scientists send down artificial rain, so is it not specific to God alone? The answer: Scientists transform existing clouds into rain, and God forms the clouds and creates them, then drives them from one country to the country He wants. There is a big difference between creating something and transforming an existing thing into something else.

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3. (**And He knows what is in the wombs**). She asks: Does modern science also know, through x-rays, whether male or female in the wombs?

The answer: The rays reflect the matter that actually exists, as for other characteristics

And the instincts that the pregnancy will have in the future, such as beauty or ugliness, intelligence or dullness, and so on. As for these, God alone knows them. Imam Ali (peace be upon him) said: "Glory be to Him knows what is in the wombs, whether male or female, ugly or good, generous or stingy, wretched or happy, and who will be in Hell as wood, or in Paradise as a companion to the Prophets."

4. (**No soul knows what it will gain tomorrow**) Because every day is a matter, and the days have proven the theory of the Greek philosopher Heraclitus, who said: "You do not go down the same river twice." He indicates that all cosmic and social manifestations change from moment to moment from one state to another, and therefore it is impossible to know what will happen to a person in his future.

5. (**No soul knows in what land it will die**. **Indeed**, **God is All-Knowing**, **All-Aware**.) Nor at any time, because death has no control. It may take the young child and the healthy young man, and leave the sick and the old man behind.

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Surat Al-Sajdah

The number of its verses is 30. The author of Majma' al-Bayan said: It is Meccan except for three verses, which are Medinan, starting from the Almighty's saying: Is

he who is a believer like he who is a transgressor? They are not equal: until the completion of the three verses.

In the name of God, the most gracious, the most merciful

He who perfected everything He created, verse 1–9:

((1) **The revelation of the Book, about which there is no doubt, from the Lord of the Worlds**. (2) **Or do they say, "He has fabricated it?" Rather, it is the truth from your Lord, that you may warn a people. No warner has come to them. before you, that they may be guided** (3) **It is God who created the heavens and the earth and all that is between them in six days, then established Himself upon the Throne. Besides Him you have neither guardian nor An intercessor, so will you not remember?** (4) **He directs the matter from the heaven to the earth, then it ascends to Him in a day whose equivalent is a thousand years of what you consider**. (5) **That is a Knower. The Unseen and the Witness, the Mighty, the Most Merciful** (6) **Who perfected everything He created and began the creation of man from clay** (7) **Then He made his descendants from a race of humble water** (8) **Then He fashioned it and breathed into it of His Spirit and made for you hearing and sight and hearts. Little are you grateful**. (9))

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the language :

Limping up. And insulting is weak, and what is meant by semen.

Parsing:

Revealing a predicate for a deleted subject, meaning this is a recitation. Abu Hayyan Al-Andalusi said: Revealing a predicate, and from the Lord of the Worlds there is predicate, and there is no doubt about it as an interjecting sentence. Or do they say (um) is interrupted with the meaning of bal and hamza? And from your Lord and the source of what you warn relate to what is immediately deleted from the truth. Who is the guardian of (from) Zaida, a Bedouin, and a guardian who is a beginner, and without him there is a state of guardian, and you have news of a guardian. And the one who has the best news after the news for that or the news for a deleted subject, that is, he is the one who has done well. His creation is an attribute of everything. A little is an adjective for a deleted absolute object and is not superfluous, i.e. thank you, a little you will be thankful.

Meaning:

(Al-Baqarah) See the beginning of Surah Al-Baqarah (**The revelation of the Book**, **about which there is no doubt**, **from the Lord of the Worlds**). There is no doubt about the truthfulness of the Qur'an and that it was inspired by heaven and not man-made. We have provided many evidence for that. See Part 1, p. 65, Part 2, p. 389, and Part 5, interpretation of verse 55 of Surat Al-Nur.

(**Or do they say: He has fabricated it? Rather**, **it is the truth from your Lord**, **that you may warn a people to whom no warner has come before you**, **that perhaps they will be guided**.). The affluent, exploiting tyrants of Quraish said: The Qur'an was created by Muhammad (PBUH)... Then God Almighty said in response to them: No, it is from the revelation of God, and He has brought to you what no one has brought to you before and no one will bring to you after. He brought to you the good of this world and the hereafter, and forbade you from the transgression and corruption you are in so that you may learn and end before the

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cycle of evil revolves around your heads. You were supposed to thank Muhammad. (PBUH) for this virtue instead of harboring hostility toward him and ascribing him to lies and slander.

(**It is God who created the heavens and the earth and all that is between them in six days and then established Himself upon the Throne**. **Besides Him you have neither guardian nor intercessor**. **So will you not remember?**). Six days is a metaphor for pushes or phases, and what is meant by seizing the throne. A similar example is presented in verse 54 of Surat Al-A'raf, 3 of Surat Yunus, and 59 of Surat Al-Furqan. In Part 3, page 338, we mentioned the sayings about the six days and our opinion about them.

(**He directs the matter from the heaven to the earth**, **then it ascends to Him in a day that is the equivalent of a thousand years that you can count**.). What is meant by "manages the matter" is that God Almighty created the universe, and bestowed upon every creature the attributes required by divine wisdom and providence, and obligated the one to whom He granted power and understanding to adhere to the path to which He guided him. What is meant by B? (**He will come to it one day**) The deeds of creatures will be submitted to Him on the Day of Resurrection. A thousand years is a metaphor for the lengthening of time, and the meaning is that the creatures are covered by God's management and care, for He, Glory be to Him, created them and perfected them. (**He who gave everything its creation and then guided it**) - 50 Taha, and He annihilates them and restores them, and to Him deeds are lifted up on a day that is the longest and heaviest day for disobedient and criminals.

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(**That is the Knower of the unseen and the witnessed**, **the Mighty**, **the Merciful**.). The Creator of all things, and the One who is Sustainer of all things, is the One who knows what it is and is, whether it is big or small, apparent or hidden from view, and the Mighty in His power and authority, and the Merciful to His creation and His servants. (**He who perfected everything He created**). Every creature that exists in the most perfect order is beautiful and perfect, indicating the power and greatness of the Creator, and there is nothing in existence in which you do not see the order and harmony that indicates the All-Knowing, the All-Wise: (**Whatever dissimilarity you see in the creation of the Most Gracious**, **so look again**. **Do you see anything different?**) - 4 The King.

(**And He began the creation of man from clay**). What is meant by man here is the father of mankind, Adam (**Then He made his descendants from a descendant of a degrading water**.). His offspring, his offspring, and his lineage for his offspring from his loins, and the degrading water, semen (and then something else) in the best evaluation. (**And He breathed into him of His Spirit**) This is a metaphor for life. A similar example was presented in verse 2 of Surat Al-An'am, vol. 3, p. 158, and verse 12 of Surat "Al-Mu'minun." (**And He has given you hearing and sight and hearts**. **Little are you grateful**.). It is presented in verse 78 of Surah "The Believers". The blessing of eloquence is no less than the blessing of hearing

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And sight and perception. As for the lust for food, it is for the preservation of life, and the lust for sex is for the survival of the species. There is no instinct in man that does not have benefit and wisdom.

The criminals hang their heads, verses 10–14:

(**And they say, "When We go astray in the land, are we among a new creation?" Rather, they are disbelievers in the meeting with their Lord**. (10) **Say, "The Angel of Death who has been appointed over you will cause you to die." Then To your Lord you will be returned** (11) **And if you had seen when the criminals bowed their heads before their Lord, our Lord, we have seen and heard us, so return us to do righteousness. We are certain** (12) **And if We had willed, We could have given every soul its guidance, but the word from Me has come true: I will certainly fill Hell with jinn and people all together**. (13) **So taste with what** (14) **You have forgotten the meeting of this day of yours. Indeed, We have forgotten you. And taste the torment of eternity because of what you used to do**. (14))

the language :

Misguidance has meanings, including the opposite of guidance, death, and absence, which is what is meant by our going astray on earth, that is, our being estranged in it. Nax is turning something on its head and making the top the bottom. We forgot you and neglected you.

Parsing:

Abu Hayyan Al-Andalusi reported on the authority of Sibawayh that (if) is in the Almighty's saying (**Even if you see**)

It is for something to happen in the future when something else happens. And all of them are an affirmation for the people. The sentence "So taste" is the object of a

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deleted saying, meaning they are told: "So taste." This is a nice statement from your day.

Meaning:

(**And they say**, "**When we stray into the earth**, **are we in a new creation?**"). This is like what they say: (**When we are dust**, **are we a new creation?**) – 5 Al-Raad, vol. 4, p. 378 (**Rather**, **they are disbelievers in the meeting with their Lord**).

She asks: The polytheists have declared their disbelief in meeting God openly, so what is the reason for the strike in the Almighty's saying: (**Rather**, **they are disbelievers in the meeting with their Lord**)? Is it anything other than our saying: You are an infidel to the one who declares disbelief?

The answer: What is meant is that they did not disbelieve in the Last Day out of knowledge, but out of ignorance and imitation. It is exactly like our saying to someone who declared disbelief: You are ignorant.

(**Say**, "**The angel of death who has been appointed over you will cause you to die**, **then to your Lord you will be returned**."). Say, O Muhammad, to those who disbelieved in the Last Day: You are dead, there is no doubt about that, and after death the truth will be revealed to you, and you will know that the Hour is coming, without any doubt, and that God will resurrect those in the graves.

(**And if you could see**, **when the criminals bowed their heads before their Lord**). They denied the resurrection, and mocked those who believed in him and called them to work for him, and warned them of its consequences. And when they were resurrected and stood before God for judgment, they lowered their heads in

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shame and regret and said: (**Our Lord**, **we have seen and heard**, **so return us to do righteousness**. **We are certain**.). A similar example is presented in verse 27 of Surat Al-An'am, vol. 3, p. 178, and verse 100 of Surat "Al-Mu'minun."

(**Had We willed**, **We could have given every soul guidance**.). Al-Razi said: "This is clear that our doctrine is correct, as we say: God did not want faith from the disbeliever, and He only wanted disbelief from him."

We say to Al-Razi: If God is the one who wants disbelief from the disbeliever and there is no one who can oppose his will, then why should He punish and punish him? How did he say: (**We did not wrong them**, **but they were the wrongdoers**.) 76 Decoration. What is correct is that what is meant by God's will here is the formative will, which is the word "Be." Accordingly, the meaning is that if God had wanted to lead them to guidance, they would have been guided. If He had done that, the reward and punishment would have been nullified, and the names would not have been bound by their meanings. This was presented more than once. See Part 3, p. 69.

(**But the word from me is true**: **I will fill Hell with jinn and all of mankind**.). It is true that God Almighty says that Hell will be filled with those who have corrupted and persisted in wrongdoing, by their own choice and will. As for those who responded to their Lord, they will have forgiveness and a generous reward. In the Holy Hadith: I created Paradise for whoever obeyed me, even if he was an Ethiopian slave, and Hell for whoever disobeyed me, even if he was a Quraysh master.

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(**So taste the punishment of eternity because of what you did**.). No one is led by his whims and desires unless he forgets God and the reckoning, and disbelieves in truth and conscience. And tomorrow the angels of torment will say to this criminal: You have become intoxicated with the sweetness of this world, so now taste the bitterness of the Hereafter. A similar example was presented in verse 51 of Surat Al-A'raf, vol. 3, p. 336, and verse 67 of Surat Al-Tawbah, vol. 4, p. 67.

Is he who is a believer like he who is a transgressor? Verse 15–22:

(**Only those who believe in Our signs are those who, when they are reminded of them, fall down in prostration and glorify the praises of their Lord, and they are not arrogant**. (15) **Their sides turn away from their beds. They call upon their Lord in fear and hope, and spend out of what We have provided them**. (16) **But no soul knows what has been hidden for them of comfort to eyes as a recompense for what they used to do**. (17) **Is he who is a believer like someone else?**

(18) **As for those who believe and do righteous deeds, theirs will be Gardens of refuge, as a respite for what they used to do**. (19) **As for those who are disobedient, their refuge is the Fire. Whenever they want to get out of it, they will be sent back into it, and it will be said to them, "Taste the torment of the Fire, which you used to deny."** (20) **And We will certainly make them taste the lesser torment, without The greatest punishment, perhaps they will return** (21) **And who is more unjust than he who is reminded of the signs of his Lord and then turns away from them? Indeed, we are of the criminals taking revenge** (22))

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the language :

Avoid estrangement. The plural of "beds" is a sleeping bed. Shelter is what you seek refuge in. What is meant by lodging here is giving. What is meant by the lesser torment is the torment of this world, and by the greater torment is the torment of the hereafter.

Parsing:

They prostrated in the state of the subject and fell down. Fear, greed, and reward for his sake. Who (from) is a subject and who is a predicate. They are not equal to the sentence being appealed. They left an absolute adverb or object.

Meaning:

(**Only those who believe in Our signs are those who**, **when they are reminded of them**, **fall down in prostration and praise their Lord**.). What is meant by believers here are those who know the truth, act upon it, and sacrifice for it.

They worship God day and night out of trust in Him and devotion to Him alone, with no partners. As for praising Him, bowing, and prostrating for the motive of gain and trade in religion, it is hypocrisy, not worship, and heresy, not faith. (**And they are not arrogant**) That is, believers welcome the truth and give up their personal interests for it because it is their religion and their interest. Whoever reads this verse or listens to it must prostrate to God, and it was said: whoever also heard it unintentionally.

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(**Their sides turn away from their beds**, **they call upon their Lord in fear and hope**.). Beds are a metaphor for sleep. If we combine this verse with the Almighty's saying: (**Men who are not distracted by trade or sale from the remembrance of God and the establishment of prayer**.) 37 Al-Nour, and we combined the two verses into one word, the meaning being that the believers are not distracted by trade, selling, or sleep from worshiping God, which reflects their fear of His punishment and their greed for His reward. This is the worship that God meant when He said: (**Prayer prevents indecency and evil**.) In the hadith: "The servant's standing brings him closer to God, prevents sin, expiates sins, and expels disease from the body." As for the prayer of hypocritical merchants, it enjoins immorality and evil, because a bad deed leads to something like it, and so does a good deed. (**And of what We have provided them they spend**) Worship God with hearts, bodies and money.

(**No soul knows what has been hidden from them of comfort for eyes as a reward for what they used to do**.). What is meant by "soul" is any soul, whether or not it is on earth or in heaven, and the meaning is that no one knows the truth about what God has prepared for the working believers in terms of the reward and reward with which they rejoice and rejoice. And in the authentic hadith: "God Almighty says: I have prepared for My righteous servants what no eye has seen, no ear has heard, and no human heart has ever thought of. Indeed, what I have revealed to you. Read if you wish, so no soul knows what is hidden from them from the comfort of their eyes."

(**Is he who is a believer like he who is a sinner? They are not equal**.). It has been stated in many interpretations, including Jami' al-Bayan by al-Tabari, al-Bahr al-Muhit by al-Andalusi, and Ruh al-Bayan by Haqqi: This verse was revealed in

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Medina about Ali ibn Abi Talib and al-Walid ibn Uqba ibn Abi Muait, and we choose the text that came in al-Tabari's interpretation: "There was a conversation between al-Walid and Ali, and al-Walid said: I am simpler in tongue than you, sharper in tongues than you, and more powerful than you. Ali said: Be quiet, for you are a sinner. So God revealed them (**Is he who is a believer like he who is a sinner?**

They are not equal) .. No, by God, they are not equal in this world, nor at death, nor in the afterlife."

(**As for those who believe and do righteous deeds**, **for them will be Gardens of refuge as a home for what they used to do**.). This is an explanation of the difference between the pious believers and the wretched criminals, and it is exactly like the difference between the good and the bad, the good and the evil, and the Paradise that God has prepared for the righteous, and the Hell that He has prepared for the criminals. (**And as for those who are disobedient**, **their abode is the Fire**. **Whenever they wanted to go out of it**, **they would be sent back into it**, **and it would be said to them**, "**Taste the torment of the Fire**, **which you used to deny**.") For the believers are gardens of bliss, and for the disobedient are the fires of hell, and a similar example is presented in verse 22 of Surah Al-Hajj, vol. 5, p. 320.

(**And We will certainly make them taste the lesser torment apart from the greater torment**, **so that they may return**.). What is meant by the lesser torment is the torment of this world, such as drought, epidemic, and the like. God warns with it and with strong proofs the heedless and those who are preoccupied with

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falsehood and the truth, so that they may be advised and deterred, otherwise He will punish them with the greater torment: (**Hell**, **wherein they will abide**. **It is sufficient for them**, **and God has cursed them**, **and for them is an everlasting torment**.) 68 - Repentance. It should be noted that leaders and governors are the primary source of corruption and misery, and in some narrations: If the governors lie, the rain will be withheld, and if the Sultan is unjust, the state will be humiliated.

(**And who is more unjust than he who is reminded of the signs of his Lord and then turns away from them? Indeed**, **we are among the criminals**, **taking revenge**.). Whoever sees the sermon and does not learn from it is a greater crime than every criminal. God Almighty preached to them through the tongue of His prophets, then with misfortune and adversity, so their hearts hardened and they persisted in injustice and corruption, so God took revenge on them, and God is Mighty and Possessor of Vengeance.

So do not be in doubt about meeting him, **verse 23–30**:

(**And We gave Moses the Scripture**, **so do not be in doubt about your meeting with Him**, **and We made it a guidance for the Children of Israel** (23) **and made of them imams who guided by Our command when They were patient and were certain of Our signs** (24) **Indeed**, **it is your Lord who will decide between them on the Day of Resurrection**.

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(25) **And they used to differ therein**. (25) **Has He not given them guidance? How many generations We destroyed before them**. **They walk in their dwellings**. **In that are signs**. **Will they not hear?** (26) **Have they not seen that**

We drive water to the barren land and bring forth with it crops from which their livestock and their own souls eat? Will they not then see? (27) **And they say**, "**When will this conquest be**, **if you are truthful?**" (28) **Say**, "**On the day of conquest**, **their faith will not benefit those who disbelieve**, **nor will they be looked again**." (29) **So turn away**. **from them and wait**, **for they are waiting** (30))

the language :

Barren land is dry land that has no plants due to thirst. The Day of Conquest is the Day of judgment and judgment with truth, and what is meant by it is the Day of Resurrection. God Almighty said: (**Say**, "**Our Lord will bring us together**, **then He will open between us with truth**.") - 26 Sheba, meaning he judges between us with truth.

Parsing:

The active participle "guide" is omitted, meaning "or God did not guide them." And the place of the monument is our family. Planting is a noun, and what is meant by it is the active participle, meaning planted.

Meaning:

(**And We gave Moses the Scripture**, **so do not be in doubt about your meeting with it**, **and We made it a guidance for the Children of Israel**.). Many commentators said: The ha in his meeting goes back to Moses, and that Muhammad

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He will meet him in the sky on the night of the Ascension.. What is correct is that the Ha goes back to the Qur'an and that the Prophet receives it from God and not from anyone else. The Almighty said: (**Indeed**, **you will receive the Qur'an from the Wise**, **the All-Knowing**.) - 6 ants. And in the language books: receive something in the sense of meeting it, receiving it, and accordingly the meaning of the verse is: We have sent down the Qur'an to you, O Muhammad, just as We sent down the Torah to Moses, and there should be no doubt about that from you or anyone else. As for the Prophet's prohibition against doubt, we have spoken about it repeatedly. See Part 2, p. 75.

(**And We made of them imams who were guided by Our command when they were patient and had faith in Our signs**.). What is meant by imams here is the prophets of the children of Israel, such as Moses and Jesus, whose mother's lineage goes back to David. Every Israeli prophet faced various types of harm and hardship from his people. In fact, the Israelis killed many of their prophets: (**And they killed the prophets unjustly, because they disobeyed and used to transgress**.) 61 Al-Baqarah. Despite this, they were patient and continued to carry out their message, so be patient, O Muhammad, with the harm of your people, and continue with your call. (**Indeed**, **it is your Lord who will decide between them on the Day of Resurrection regarding what they differed about**.). It is presented in verse 113 of Surat Al-Baqarah, verse 93 of Surat Yunus, and verse 124 of Surat Al-Nahl.

(**Did He not guide them? How many generations We destroyed before them**. **They walk in their dwellings**. **Indeed**, **in that are signs**. **Will they not listen?**). A similar example is presented in verse 128 of Surat Taha, vol. 5, p. 253 (**Have they not seen that We drive water to the barren land?** - The dry land -

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Then We will bring forth with it crops from which their livestock and their souls will eat. **Will they not then see?**) How did God revive the earth after its death, and cause every delightful fruit to grow from it for people and livestock to eat? Likewise, God revives the dead after they become dust and bones... and this meaning is presented in many verses. See the interpretation of verse 5 of Surat Al-Hajj, vol. 5, p. 311.

(**And they say**, "**When will this conquest happen**, **if you are truthful?**"). This is like: (**And they say**, "**When will this promise be fulfilled**, **if you are truthful?**") 38 - The Prophets, because what is meant by conquest here is the day on which the truth is judged, and this is supported by the Almighty's saying: (**Say**: **On the Day of Conquest**, **those who disbelieved will not benefit**.) And they oppose the truth in this worldly life (their faith) in the afterlife when they see the torment because this is an escape from the fire of hell, and it is not faith from the heart and certainty from the mind. (**Neither do they**

They look) God will not give them time on the Day of Resurrection because He gave them a long time in this world, so they did not hasten to repent or seize the opportunity before it passed. (**So turn away from them and wait**, **for they are waiting**.). They are lurking for you, O Muhammad, Lord of the worlds.. So leave them alone, and be patient for a little while to see God's judgment in you and in them.. He is your supporter and your shamer: (**It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all other religions**, **even if the polytheists hate it**.) - 33 Repentance.

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Surah Al-Ahzab

Medina and its verses 73.

In the name of God, the most gracious, the most merciful

O Prophet, fear God, verse 1-3:

(**O Prophet, fear God and do not obey the disbelievers and the hypocrites. Indeed, God is All-Knowing, All-Wise** (1) **And follow what is revealed to you from your Lord. Indeed, God is All-Aware of what you do.** (2) **And put your trust in God, and God is sufficient as a disposer of affairs** (3))

Meaning:

In these verses, Glory be to Him, He commanded His noble Prophet to be pious, to trust in Him, and to do what He revealed to him, and He forbade him from obeying the unbelievers and hypocrites. The interpreters wondered: The Prophet is infallible, so what is the justification for his command to obey, and his prohibition of disobedience?

Some of them answered that this is an affirmation of the Prophet's (may God bless him and grant him peace) obedience and submission. Another said: Abu Sufyan asked the Messenger of God (may God bless him and grant him peace) to stop cursing the idols worshiped by the Quraysh, and there was with Abu Sufyan a group of unbelievers and hypocrites, so the Almighty's saying was revealed: (**And do not obey the unbelievers and hypocrites**) We said above: The Most High can command obedience and forbid disobedience to those who are inferior to Him, even if they are infallible. Now we add the following to our statement:

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Nothing is heavier for the one who does not fear God than the word: "Fear God." And he has no enemy more hostile and bitter than the one who said it. It was reported on the authority of Abd al-Malik bin Marwan that when he assumed the kingship, he said in the throne sermon: "Whoever says to me after today: Fear God, I will behead him." As for the one who fears the position of his Lord and forbids the soul from desires, it is for him a word of love and compassion, and he wishes he could hear it at all times, even if he is infallible from sins and transgressions. Rather, his love for it and hearing it is part of his infallibility and greatness. The great one accuses himself of negligence no matter how hard he works. Therefore, there is no need for interpretation and interpretation. This is because in the command of the Master of the Universe to piety there is great wisdom and a great lesson for those of prestige. And the authority, and no matter how high and elevated they are, they are not above being ordered to do justice and piety, and in Nahj al-Balagha: Whoever finds it difficult to be told the truth, or justice to be presented to him, it is more difficult for him to act upon them.

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God has not created for a man two hearts, verses 4–5:

(**God has not made for any man two hearts inside him, nor has he made your wives, among whom you support your mothers, nor has he made your pretenders your sons. That is what you say. With your mouths, and God speaks the truth and He guides the way.** (4) **Call them by their fathers; that is more equitable in the sight of God. If you do not know their fathers, then your brothers are in Religion and your friends, and there is no blame on you for what you did wrong, but for what your hearts intended, and God is Forgiving and Merciful** (5))

the language :

It is said: He is apparent from his wife and he is apparent from her if he says to her: You are to me like my mother's back

The details come in Surah Al-Mujadila. "Called" is the plural of called, which is what a person adopts. What is meant by the path here is the path of truth. And fairer installment.

Parsing:

Lati is an adjective for your wives, and it is the plural of which. That is your prayer. And I did not intend to be sympathetic to what you made a mistake, that is, but in what I intended.

One heart, **one faith**:

(**God has not given a man two hearts inside him**.). A woman is also like a man, and God Almighty singled out men for mention because His Noble Prophet commanded him to fear God, so it is appropriate to follow this command by saying that a man does not have two hearts, fearing God with one and people with the other. The purpose of this is for God Almighty to show that a person cannot believe in two contradictory things at the same time, so he believes - for example - in a religion that forbids injustice and aggression, such as Islam and Christianity, and at the same time makes injustice permissible. And aggression unless it has two hearts, two faces, and two tongues like the people of the United States of America, whose new law stipulates that an American citizen of its country can naturalize with Israeli citizenship, and fight the Arabs in the name of Israel, while retaining his American

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citizenship. Oh God, except that Israel be an aggressive colonial base for the United States, and that Israeli citizenship is a name without a name, even the citizenship that the rulers of Israel hold, because they are recruited as mercenaries to protect colonialism and monopoly. A man said to Imam Ali (peace be upon him): I love you and I love Muawiyah. The Imam said to him: You are one-eyed, so either you will go blind, or you will be cured of your one-eyed condition.

She asks: What do you think of someone who says: From a religious standpoint, I adhere to the doctrine of Islam or Christianity, and from a political standpoint, I adhere to the policy of the Eastern or Western bloc. Is it possible to combine these two commitments?

The answer: Any person who believes in the truth sincerely and sincerely is permissible and obligatory for him

He must support everyone who takes a position in support of truth and justice, whether he is Eastern or Western, and under no circumstances is it permissible for him to support anyone - whoever he is - absolutely and without restriction, even if it is invalid, because combining belief in truth and support for falsehood and its people brings together contradictions, and it is impossible by nature, and therefore it is not possible to combine commitment to the doctrine of Islam with commitment to any policy or any principle absolutely and in any case.

This is what goes back to Islam, but as for what goes back to the Christian faith, we leave the speech to the free priests who expressed their anger at the Pope's refusal to meet with them and at the same time his meeting with the American astronauts. They said in their protest: The Pope's meeting with these astronauts is clear evidence

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of the close connection that exists between the Church as a religious institution and the political and economic authority that carries out operations of persecution and injustice against the majority of people, a connection that these priests announced that they are struggling to eliminate." (1).

(**And He did not make your wives**, **among whom you support your mothers**,). In pre-Islamic times, a man would divorce his wife by saying: You are like my mother's back to me. Islam forbade this because the wife does not become a mother according to this statement, and required expiation for the person who said it if the conditions that are explained in Surah Al-Mujadila are met.

(**And He did not make your pretenders your sons**). In pre-Islamic times, a man would adopt a newborn from someone else, attach him to his lineage, and apply the rules of a true son to him in everything. People would call this newborn by the name of the one he adopted rather than the name of his father, so God forbade adoption with this verse. (**That is what you say with your mouths**) Sayings do not change reality (**And God speaks the truth and He guides the path**). The true saying and the right path is that the adopted person does not become a son by adoption, nor does the wife become a mother by demonstration (**Call them to their fathers**) To those who gave birth to them, not to those who adopted them (**He is fairer in the sight of God**). The pronoun "he" returns to the infinitive that refers to those whom I call, that is, your calling them to their fathers is more just in the sight of God.

(**If you do not know their fathers**, **then your brothers in religion and your friends**.). The Lord calls Al-Munim

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(1). Egyptian newspaper Al-Gomhouria, October 17, 1969.

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And the one upon whom he was favored, and the relative through lineage or affection, and the meaning is that if you do not know the father of the adoptee, then say: This is my brother in religion or my master as an indication of affection, or the master of so-and-so if he was a slave and emancipated him. The commentators and biographers said: Zaid bin Haritha was taken captive when he was young, so Hakim bin Hizam bought him for his paternal aunt Khadija bint Khuwaylid, and when the Messenger of God (may God bless him and grant him peace) married her, she gave him to him. After the revelation came to the Prophet (may God bless him and grant him peace), he called him to Islam and he converted to Islam, and brought brotherhood between him and his uncle Hamza bin Abdul Muttalib. Haritha Abu Zaid came to the Messenger of God (may God bless him and grant him peace) and said to him: Either you sell my son Zaid, or you emancipate him. So the Messenger freed him, and said to him: Go wherever you want, but he refused to separate from the Messenger of God, and people used to call him Ibn Muhammad (may God bless him and grant him peace) until the Qur'an was revealed invalidating adoption.

(**And there is no blame on you for what you did wrong, but for what your hearts intended, and God is Forgiving and Merciful**.). Whoever invites a person to someone other than his father, and he believes that he is his father, then there is nothing wrong with him, but the sin is on the one who knows and intentionally. The Messenger of God (may God bless him and grant him peace) said: "He has removed from my nation mistakes and forgetfulness, what they were forced to do, what they do not know, what they cannot tolerate, and what they were forced to do," provided that this does not occur through negligence or negligence.

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The Prophet has more right over the believers than they themselves, verses 6–8:

(**The Prophet has more right to the believers than their own selves, and his wives have more right to their mothers, and those who are related to one another have more right to one another in the Book of God than the believers. And the immigrants, unless you do kindness to your friends. That was written in the Book.** (6) **And when We took from the prophets their covenant, and from you and from Noah. And Abraham, and Moses, and Jesus, son of Mary, and We took from them a solemn covenant** (7) **that He might question the truthful about their truthfulness, and prepared for the disbelievers a painful punishment** (8))

Parsing:

Their mothers have a deletion of the genitive, i.e. like their mothers. The first of the wombs is a subject, and some of them are a second subject, and the first is a predicate, and the sentence is the predicate of the first subject. The source of "that you do" is a subject whose predicate is omitted, and the sentence is in the accusative on the interrupted exception, and appreciation, but your doing to your friends a favor is permissible.

Is the Prophet ruling by his command?

(**The Prophet has more right over the believers than they themselves**). Wilayah has different meanings depending on who it is attributed to. The meaning of the guardianship of God Almighty means authority and power that cannot be

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overcome, and the meaning of the guardianship of the Prophet is obedience without objection, and this meaning is what is meant by the Almighty's saying: (**The Prophet has more right over the believers than they themselves**).

You ask: Doesn't this mean that the Prophet is a ruler by his command, and there is no freedom with him for an individual or a group? How do you combine this with the principle of freedom, which is a natural right for every human being?

The answer: We combine them just as we combine human freedom and obedience to God. The Prophet is God's tongue and explanation: (**And he does not speak out of inclination**. **It is nothing but a revelation that is revealed**.) - 4 stars. The hadith is authentic on the authority of the Messenger of God (may God bless him and grant him peace): "None of you believes until his desires are in accordance with what I have brought." Subordination and obedience to what he brought comes from God, not from himself. This means that the free person is the one who adheres to the right path, acts according to the truth, bears responsibility for it willingly, and defends it according to his ability. As for the one who rushes after desires without paying attention to a calculator or supervisor, he is a slave of whims and desires. A famous philosopher said: "Freedom is not an internal virtue that allows us to separate ourselves from urgent situations, but rather the ability to build a better future."

(**And his wives are their mothers**). The wives of the Prophet (PBUH) have the same respect and prohibition for marrying them after him as mothers, and other than that, they and non-mahram women are the same. (**And those who are related to one another are more worthy of one another in the Book of God than the believers and the immigrants**.). Advance in

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Verse 75 of Surat Al-Anfal, vol. 3, p. 516 (**Unless you do good to your guardians**.). What is meant here by favor is a will, and by friends, freedmen, and relatives who are not heirs. The meaning is that the inheritance is for the people closest to the deceased, while the will is for the legatee, whether close or distant (**This was written in the book**) That is, this ruling is established by God, and whoever disobeys him is among those who will perish.

(**And when We took from the prophets their covenant**, **and from you**, **and from Noah**, **and Abraham**, **and Moses**, **and Jesus**, **son of Mary**,). The speech in "from you" is for Muhammad (PBUH), and what is meant by the covenant is to convey God's message in its entirety, and to be patient with what befalls them in its path.. God Almighty singled out Noah, Abraham, Moses, Jesus, and Muhammad after mentioning the prophets in general, he mentioned them in particular because they are the best of the prophets, and he presented Muhammad because he is the best of the five, and in verse 35 of Surat Al-Ahqaf there is an indication that they are among those of resolve, and the reason for this designation. As in some narratives, every prophet after Noah was a follower of his law, then Noah's law was abrogated by the law of Abraham, this was abrogated by the law of Moses, and his law was abrogated by the law of Jesus, then it was abrogated by the law of Muhammad (PBUH), which will not be abrogated until the Day of Resurrection as there will be no prophet after him.

(**And We took from them a solemn covenant**). This covenant is the first in particular, and God Almighty repeated it to describe it as solid and strong. He described the covenant as harsh in three places in His Noble Book: The first is the covenant of marriage: (**And they took from you a solemn covenant**) - 21 women. The second is the covenant he took from the children of Israel: (**And We**

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took from them a solemn covenant) - 154 women. The third is the covenant that he took from the prophets. Sheikh Mahmoud Shaltout was astonished by this, saying: "The description of the covenant as harsh was not mentioned in any of its places - that is, places in the Qur'an - except in the marriage contract." And infallibility belongs to God.

(**So that the truthful may be questioned about their truthfulness**). God Almighty sent the prophets and imposed upon them the covenant of conveying the message in order to ask the truthful: What did they mean by the truth? Did they want the face of God, or for people to say: They are truthful, and other personal purposes? Imam Jaafar al-Sadiq (peace be upon him) said: "If God asks a person about his honesty in whatever way he said it, then he will be rewarded according to it, so what about the liar?" (**And He has prepared for the disbelievers a painful punishment**).

When God Almighty mentioned the Messengers, He said: Whoever disbelieves in him will have a painful punishment, and in return, whoever believes and does righteousness will have gardens of bliss.

Al-Ahzab verses 9-15:

(**O you who have believed, remember the blessing of God upon you when armies came to you, and We sent upon them a wind and armies which you did not see, and God was ever Seeing of what you did**. (9) (10) **When it came to you from above you and from below you, and when the eyes went astray and the hearts reached the throats and you entertained suspicions about God** (10) **There** (12) **And when the believers were tested and shaken with a**

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severe earthquake (11) **and when the hypocrites and those in whose hearts was a disease said**: "**God and His Messenger promised us nothing but deception**." (12) **And when A group of them said**, "**O people of Yathrib**, **you have no place to stay**, **so go back**." **A group of them asked the Prophet for permission**. **They said**, "**Our homes are rough**, **but they are not rough**." **They desire nothing but to flee**. (13) **And if it had been brought upon them from its lands and then they were asked about trial**, **they would have brought it**, **and they would not have tarried in it except for a short time**. (14) **And indeed**, **they had covenanted with God from Before they turn their backs**, **and the covenant of God is questioned** (15))

the language :

Sights went astray and hearts reached throats, a symbol of intense fear. The believers were tested and tested. They shook and were shaken with fear. What is meant by those in whose hearts is disease

Weak in mind and faith who squawk at every crier. Yathrib is one of the names of Medina, and one of its names is also good. Our homes are exposed to the enemy and the thief.

Parsing:

Abu Al-Baqa said: The surahs were written with the alif in the Qur'an to fit the verses, and the same is true of the Messenger and the Path. There is for the far, here for the near, and there for the medium. Yathrib does not focus on the science and the weight of the verb. Easy is an adjective for a deleted adverb of time, meaning

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only a short time. They do not give the answer "they covenanted" because it means they swore.

Summary of the parties' story:

These verses and what follows them up to verse 27 were revealed in the Battle of the Ahzab, also called the Battle of the Trench, and its conclusion is that a group of Jewish leaders urged the Quraysh and other Arab tribes to war with the Messenger of God (may God bless him and grant him peace), and they allocated a lot of money for that, and they were able to unite the parties and form a huge army the likes of which the Arabian Peninsula had never seen before, and the massive army marched on Medina under the leadership of Abu Sufyan.

When the Greatest Messenger (PBUH) learned of their intention, he ordered the digging of the trench with a signal from Salman the Persian, and the Messenger worked in it with his own hand, and the sincere Muslims worked with him, and Salman used to incite them with enthusiasm by talking about what God had prepared for the workers and the mujahideen, but the hypocrites were discouraging the resolve of the Messenger of God and sneaking in without his knowledge.

The digging of the trench was completed in any case, and the parties arrived in their thousands, and when the Muslims saw them, fear took hold of many of them, and the affliction became severe for them, and they began to have suspicions about God. Their fear and panic increased by the fact that the Banu Qurayza, a tribe of Jews, were living with the Messenger of God (may God bless him and grant him peace) in Medina, and there was a covenant and covenant between him and them not to aid an enemy against him, and they remained based on The covenant until the army of

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the parties came, so they broke the covenant and declared war in the most difficult and difficult circumstances for the Muslims.. and this

Is this the case with the Jews at all times and places? They grovel like dogs when they are not helped by the opportunity???

On transgression and aggression, if the opportunity arises, they will commit treachery. The Messenger (may God bless him and grant him peace) sent Saad Ibn Muadh and a group of companions to the Banu Qurayzah in an attempt to keep them in the covenant. They insisted on treachery, and the Muslims fell into a severe siege, surrounded by the enemy from above and below them.

In the jurisprudence of biography by Sheikh Al-Ghazali: "Amr ibn Wad, Ikrimah ibn Abi Jahl, and Dirar ibn al-Khattab approached until they saw a narrow place in the trench, so they struck their horses and entered it. The Muslims sensed the imminent danger, so their knights hurried to block the gap, led by Ali ibn Abi Talib. Ali said to Amr ibn Wad, who was a brave and learned knight: O Amr, you have pledged to God that no man from the Quraysh will invite you to join the trenches. One of two things I took from him. He said: Yes. Ali said to him: I invite you to God, to Islam. Amr said: I have no need for that. Ali said: I invite you to fight. Amr replied to him: Why, my nephew, by God, I do not like to kill you - out of contempt for his situation - and Ali said to him: But by God, I would like to kill you... So Amr got excited and stormed off his horse, licking it and hitting his face, then he turned to Ali, and they compromised and fought, so Ali killed him, and the horses of the polytheists came out of the trench defeated until they stormed into it, fleeing.

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When the army of the parties felt that there was no way to storm the trench, they began to aim their arrows at the Muslims, and one of them struck the ankle of Saad bin Muadh and seriously wounded him. So the Prophet (PBUH) ordered it to be carried to a woman in Medina called Rufaida, who was treating the wounded Muslims for the sake of God. Saad, seeing his fatal wound, said: O God, if I have spared anything from the Quraysh war, then spare me for it, for there is no people I would rather fight against than a people who harmed the Messenger of God, lied to him, and expelled him. And if you have spared the war between us and them, make it a testimony for me, and do not let me die until my eyes are refreshed by Qurayza. God answered his prayer, as he gave him authority over the Banu Qurayza, punishing their men with death, and their women with captivity. The details come when interpreting verse 26: (**You kill a group and you capture a group**).

The siege lasted for twenty-few nights, with nothing but throwing arrows and stones. And suddenly

A strong wind blew, crushing the camp of the parties, uprooting their tents, and ruining everything. They withdrew, disappointed under the leadership of Abu Sufyan. God supported His Prophet with victory, and he chanted: There is no god but God alone. He was true to his promise, he helped his servant, he strengthened his soldiers, and he defeated the parties alone, and there will be nothing after him.

The narrators agreed that this battle was in the fifth year of the Hijra, but they differed in specifying the month. Some said: It is Dhul-Qa'dah, and others said: It is Shawwal. This is the entirety of the Battle of Al-Ahzab, and the details are as follows from the explanation of the verses:

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Meaning:

(**O you who have believed**, **remember the blessing of God upon you when armies came to you**, **and We sent upon them a wind and armies which you had not seen**, **and God was Ever Seeing of what you did**.). Remember, O believers, you were with the Messenger of God (may God bless him and grant him peace) in the Battle of the Trench, surrounded by enemies on every side. Remember that and give thanks for God's blessings upon you of salvation and victory, as He sent upon your enemies a powerful wind. (**And soldiers you did not see**) The commentators said: It is the angels. It may be a metaphor for the fear and panic that God Almighty has placed in the hearts of the parties.

In the sea surrounding Abu Hayyan Al-Andalusi: The army of the parties consisted of fifteen thousand, and the Muslims three thousand, and the scholars of interpretations and biographies agreed that a rock appeared in the depths of the trench, breaking their iron and splitting them open. So the Messenger of God (PBUH) took the pick from Salman and struck the rock with it, hitting its crack, and it sparkled from under the pick gently. Then he struck it again, and it sparkled another spark, and a third time, and it sparkled a third time. The Messenger of God (may God bless him and grant him peace) said: In the first lightning I saw the cities of Chosroes, in the second the palaces of Caesar, and in the third the palaces of Sana'a, and Gabriel told me that my nation will be victorious over them all, so give good news. And everything that the Master of the Universe (PBUH) said came true.

(**When it came to you from above you and from below you**). What is meant is that the army of the parties besieged the Muslim army and left no way out for it, and a group of interpreters said: Ghatafan came.

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The Banu Qurayza and Banu al-Nadir were Jews from the East, and the Quraish, Banu Kinanah, and the people of Tihama came from the West. (**And when the eyes went astray and the hearts reached the throats**). This is a metaphor for intense fear and panic (**And you have false suspicions about God**). Some of those who believed thought that God would not grant victory to his religion and his prophet, and some of the hypocrites said: Muhammad promised us the treasures of Chosroes and Caesar, and none of us today is safe from going to his needs... And there is no doubt that there is no excuse at all for the hypocrite. As for the one who believed, then inquired fervently and said: Why did God not swallow the earth with the oppressors, or send down a thunderbolt from the sky on them? As for this, we do not rule out that he is excused in the sight of God. He always believed in him deep down.

(**There the believers were tested and shaken by a severe earthquake**.). The secrets of the soul do not reveal their true colors except during adversity and testing with fears and hardships. The Battle of the Trench was a harsh test for the believer and the hypocrite alike, as each appeared as he truly was. (**And when the hypocrites said**:) They are the ones who concealed disbelief and demonstrated faith (**And those in whose hearts is a disease**) They are the people of weak faith who believed the hypocrites without knowing it. These and those said: (**God and His Messenger promised us nothing but deception**). They do not believe in God or His Messenger because a believer does not utter such disbelief. Rather, they said this to make the simple and weak-minded people doubtful.

(**And when a group of them said**, "**O people of Yathrib**, **there is no place for you**, **so return**."). When the Prophet and the Companions began digging the

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trench, a group of hypocrites said: What is the use of the trench? It is not a substitute for war. They said this before the parties came, and when they came, they said to the fighters: You have no strength with this mighty army, and there is no escape from it except by fleeing and surrendering. I remembered, as I was interpreting this verse, the agents of Zionism and colonialism who in these days are spreading panic and terror at the power of Israel. I remembered them, as I learned that they had similarities and counterparts in ancient times, and that psychological warfare has deep roots in history, and that it is not one of the heresies of Zionism and colonialism. Rather, it is something outdated and outdated that only the naive-minded and short-sighted can be deceived by.

(**A group of them asked the Prophet for permission**, **saying**, "**Our homes are naked**."). Some were hypocrites

They create excuses to evade the army of the Messenger of God (may God bless him and grant him peace), and they say to him: Our homes are exposed to thieves, so he gave us permission to protect them. So God denied them and revealed their hypocrisy by saying: (**It is not nakedness; they only wish to flee**.) Of jihad and supporting truth.

(**And if it were to enter upon them from its regions and then they were asked about temptation**, **they would have brought it**, **and they would not have tarried in it except for a little while**.). The conscience on them goes back to the hypocrites, and to the people of faith, the warehouse that has no stability, and the conscience of its regions goes back to Medina, and what is meant by temptation here is apostasy from religion. The meaning is that if the armies of polytheism entered the

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city and surrounded it from all sides, and the polytheists said to the hypocrites and the sick of heart: Apostate from Islam and declare polytheism, they would respond immediately without hesitation, or they hesitated a little, then surrendered to force... Obviously, the true believer does not abandon his belief, but is killed for it, and he knows that the happy one is the one whose religion is safe for him, regardless of the consequences, as is the case with the martyrs of the faith who do not care about the sword. Executioner.

(**And they had covenanted with God before that they would not turn their backs**.). They used lies to flee from the army of the Messenger of God (PBUH) after they gave him covenants and covenants that they would remain steadfast in jihad before him until death. In Al-Tabari's interpretation: "Bani Haritha and Bani Salamah were about to fail on the day of Uhud, then they promised God that they would never do something like it again, so God now reminded them of this pledge that they had given from themselves." See the interpretation of the Almighty's saying: (**When two groups of you were about to fail**) - 122 Al-Imran, Volume 2, page 149 (**God's covenant was accountable**) On the Day of Resurrection if fulfilled: (**Whoever breaks his promise will only break it against himself, and whoever fulfills what he has covenanted with God will give him a great reward**.) - 10 Al-Fath.

Fleeing will not benefit you, verses 16–20:

(**Say**, "**Fleeing will not benefit you if you flee from death or killing, and then you will not have enjoyment except a little**." (**16**) **Say**, "**Who is it that can protect you from God if He so desires?**" **has harmed you or intended mercy**

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for you, and they will not find for themselves, besides God, any guardian or guardian.

A Helper (17) God may know those who hinder among you and those who say to their brothers, "Come to us," and they will not come to violence except a little. (18) It is a burden on you, so when it comes Fear: I saw them looking at you, their eyes rolling like someone fainting from death. When the fear went away, they smeared you with black tongues, scarves for good. Those did not believe, so God made their deeds to fruition, and that is easy for God. (19) They think that the parties have not gone away, even if He comes. (20) The parties wish that they were among the Bedouins, asking about your prophets. And if they were among you, they would not fight except a little. (20))

the language :

Inhibited disabled people. What is meant by courage here is fighting and jihad. Scarves is the plural of scarce, and what is meant by it is one who is stingy in sacrificing life and money to support the truth. They boiled you and hurt you. Mourning tongues are able to speak. If they were Bedouins, that is, if they were from the desert. The Bedouins are the Arabs of the desert.

Parsing:

You will only enjoy a little time, that is, only a little time. And so is a verb noun meaning "come and come" according to the people of Hijaz, and it is said with one word for the singular, the dual, the plural, the masculine and the feminine. Scarves in

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both places. Like the word "kaf" meaning "like" an adjective with a deleted infinitive, meaning their eyes turn around like the eyes of one who faints. Al-Ahzab is the first object to be reckoned with, and the sentence "they did not go" is the second object. And without is the plural of bad.

Meaning:

(**Say**, **flight will not benefit you if you flee from death or killing**.). They fled jihad for fear of death, and no one who fears death is saved from death, and no one who loves it is granted survival. (**And then you will not enjoy except a little**). And if you are spared from being killed in the arena of battle, you will meet your death shortly, then to the torment of the Blazing Fire, but as for the martyrs, to the gardens of bliss. Imam Ali (peace be upon him) said: "By the One in whose hand is my soul, a thousand blows with the sword are easier for me than dying in bed."

(**Say**, "**Who is it that will protect you from God if He intends evil for you or desires mercy for you?**" **and they will find for themselves**, **besides God**, **no guardian or helper**.). We explain it by the Almighty's saying: (**Say**, "**Who can do anything for you from God**, **whether He intends harm for you or intends any benefit for you?**") - 11 Al-Fath. A similar example is presented in verse 11 of Surat Al-Ra'ad, Part 4, pg. 386 (**God may know those among you who are obstructive and who say to their brothers**, "**Come to us**," **and they will not come to strength except a little**.). God Almighty knows the hypocrites, and they discourage people, and they say to each other: Come to rest and peace, what do we have to do with fighting? And if their affairs are revealed and their intrusiveness becomes apparent, they go to battle like one who is being led to death, and they

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fight sparingly, while they are confused and lumbering...and these have similarities and counterparts in every era.

(I am stingy with you) with money and supporting the truth.. And every stinginess that God forgives except stinginess with the right to jihad and money. (**So when fear comes**, **you will see them looking at you**, **their eyes rolling like one who has fainted from death**. **And when fear is gone**, **they will attack you with tongues**. **Blacksmith**). This verse reflects the cowardice of the hypocrites and their indifference when fighting, and their audacity to commit sins and misdeeds while they are safe and reassured. Hearts tremble from them, and eyes roll in their heads with fear and panic in the arena of attack, and when there is peace and security, they unleash their tongues with spears that devour the believers and the mujahideen. In Nahj al-Balagha: "The hypocrite speaks what came on his tongue, not knowing what is for him or what is against him." The Messenger of God (may God bless him and grant him peace) said: "The faith of a servant is not upright until his heart is upright, and his heart is not upright until his tongue is upright."

(I am afraid of goodness.) What is meant by good here is spoils, meaning that they are cowards when fighting, but when the spoils are distributed, their voices rise in protest, and that they are more deserving of it than everyone else. (**Those did not believe**) Rather, they showed faith, concealed disbelief, and fought with you out of hypocrisy and hypocrisy (**So God frustrated their deeds**) That is, their fighting with you is invalidated because it is for other than the sake of God, and in the hadith: Whoever's emigration was for God and His Messenger, then his emigration is for God and His Messenger, and whoever's emigration was for a worldly life to gain or a woman to marry, then his emigration is for what he emigrated to. (**That was easy**

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for God). This is an indication that their fight is frustrated, and it is easy for God Almighty because there is no injustice or injustice in it as long as they are hypocrites and hypocrites.

(**They think the parties have not gone**.) .. The parties are gone and will never return, and yet the hypocrites refuse to believe it, for no other reason than because they wish that the parties would eliminate the Prophet and the Companions, and their wish made it clear to them that the parties were still besieging Medina, and that they would eliminate the Muslims tomorrow or the day after. (**And if the parties come**, **they wish that they were among the Bedouins**, **asking about your news**.). If the hypocrites were certain of the defeat of the parties, and then they returned to Medina again, the hypocrites wished they were far away from it, residing in the desert with its people, asking everyone who came about what had happened to the Muslims. (**If they had been among you**, **they would not have fought except a little**). This is like what God Almighty said in the previous verse of this passage: (**And they do not inflict violence except a little**).

There is a good example in the Messenger of God, **verses 21–27**:

(**Indeed**, **in the Messenger of God there has been for you a good example for those who hope in God and the Last Day**, **and remember God often**. (**21**) **And when the believers saw the parties**, **they said**, **"This is what God and His Messenger promised us**, **and God and His Messenger have fulfilled their promise**, **and it has only increased them in faith and submission**. (**22**) **Among the believers are men who have been true to what they covenanted with God**, **but among them are those who fulfilled it**.

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We love Him, and among them are those who wait, and they have not made any change. (23) That God may reward the truthful for their truthfulness and chastise the hypocrites if He wills, or turn to them. Indeed, God He is Forgiving and Merciful. (24) And God turned back those who disbelieved out of their wrath. They did not attain good. And God sufficed the believers in fighting. And God is Strong, Mighty. (25) And He sent down those They defeated them from among the People of the Book from their sides and cast terror into their hearts. You kill a party and you capture a party. (26) And He made you inherit their land. And their homes and their possessions and a land that you have not trodden, and God has power over all things (27))

the language :

An example of adding an alif and breaking it is an example. The author of Majma' al-Bayan said: "He died, meaning he died or was killed in the name of God." And their supporters helped them. Al-sayyasi is the plural of syyasa, which is everything that is abstained from, such as a fort and the like, and the horns of cows and antelopes are called syyasi.

Parsing:

For those who hope for a good deed. Often is an adjective for a deleted infinitive, meaning a lot of mention. And the actor who increased them had a hidden conscience that returned to calamity. And they did not covenant with God (what) is a noun connected in the accusative case by taking the accusative case, meaning they were true to what they covenanted with God. Sufficient here is translated into two objects, such as: May God protect you from the evil of enemies, believers are the first object, and fighting is the second object.

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Muslims are divided into two categories:

(**Indeed**, **in the Messenger of God**, **you have a good example for those who hope in God and the Last Day**, **and remember God often**.). What is meant by a good example here is to emulate the Messenger of God (PBUH). and (**They hope in God and the Last Day**) That is, he hopes for the reward of God and the bliss of the afterlife. and (**He mentioned God often**) A metaphor for performing the five obligatory duties. The word "for you" is addressed to those who turned away from the Messenger of God (may God bless him and grant him peace) during the Battle of the Parties, and its intent is to rebuke and rebuke them because they left the Messenger (may God bless him and grant him peace) in an hour of difficulty, while they pretended to be Islam, praying with the Muslims, and claiming faith in God and the Last Day, and in the meaning of this verse is the Almighty's saying: (**It would not have been for the people of Medina and the Bedouins around them to lag behind the Messenger of God or distance themselves from him**.) - 120 Al-Tawbah, vol. 4, p. 116.

The verse indicates that a true Muslim is one who follows his Prophet and does not disobey his command. You ask: The jurists have agreed that whoever says: There is no god but God and Muhammad is the Messenger of God, will be treated as a Muslim, whether he obeys or disobeys?

The answer: Yes, he is treated like a Muslim in this world's life in terms of marriage, inheritance, and so on, but treating him in this life as a Muslim is one thing, and considering him a Muslim before God and on the Day of Judgment is another thing. In a clearer word, a Muslim is divided into two categories: a Muslim in the eyes of

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people, not in the sight of God, and he is the one who says: There is no god but God and Muhammad is the Messenger of God, and disobeys God and the Messenger, and this is treated as a Muslim in this world only, and a Muslim who says: There is no god but God and Muhammad is the Messenger of God, and obeys God and the Messenger, and this is treated as a Muslim in this world and the hereafter. Imam Ali (peace be upon him) said: Poverty and wealth come after being presented to God.

(**And when the believers saw the parties**, **they said**, "**This is what God and His Messenger promised us**." **And God and His Messenger spoke the truth**, **and they only increased them in faith and submission**.). The ancient commentators of this verse mentioned two meanings, the most likely of which is that the Prophet (PBUH) had previously promised the Muslims that they would face various trials and tribulations, and that the people of disbelief and polytheism would demonstrate against them and eradicate them. This promise came in verse 214 of Surat Al-Baqarah: (**Or did you think that you would enter Paradise when there comes to you the likeness of those who passed away before you**, **affliction and affliction afflicted them?**) Part 1, p. 319.

When the believers saw the army of the parties surrounding them from all sides, they said, "This is what God and His Messenger promised us, and God and His Messenger have spoken truth." And they increased in faith upon faith, and obedience upon obedience to God and the Messenger, as they saw with their own eyes the truth of the promise and prophecy. As for the hypocrites and those in whose hearts is a disease, they increased in hypocrisy and stubbornness and said: (**God and His Messenger promised us nothing but deception**).

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(**Among the believers are men who are true to what they covenanted with God**.) From jihad and steadfastness when meeting the enemy until death (**Some of them died**) Before the battle of the parties, like those who were martyred on the day of Badr and Uhud (**And some of them are waiting**) Martyrdom or victory (**And they did not change anything**). Also, the hypocrites and those in whose hearts is a disease did not change, but rather died because of hypocrisy. The commentators said: Anas ibn al-Nadr was absent from Badr, so that was difficult for him, and he said: I was absent from the first scene that the Messenger of God (may God bless him and grant him peace) witnessed, and if God Almighty showed me a scene with the Messenger of God (may God bless him and grant him peace) later, he would show me what I would do. So he witnessed on the day of Uhud, and Saad ibn Muadh received him and said to him: O Abu Amr, where are you going? He said: Woe to the scent of Paradise, by God, I find it more than anyone else.. So he fought until he was killed, may God be pleased with him, and eighty-some wounds, stab wounds, and arrows were found on his honorable body.

(**That God may reward the truthful for their truthfulness and punish the hypocrites**, **if He wills**, **or turn to them in repentance**. **Indeed**, **God is Forgiving and Merciful**.) He is just and wise, without idle talk or frivolity in His will and actions. He rewards those who deserve to be rewarded, such as people of truth and faith, if they persist in their honesty and faith, and He punishes people of disbelief and hypocrisy if they persist in disbelief and misguidance. And if they repent, they will be included in His mercy, and He will forgive them what is past, as God Almighty says: (**And He tortures hypocrites if He wishes**) This means that he wants to torture them if they do not repent, and the evidence for that is his saying: (**Or turn to them in repentance**. **Indeed**, **God is Forgiving and**

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Merciful.) That is, if they repent, He will forgive them and include them in His mercy.

(**And God turned away those who disbelieved out of their anger**) They are the parties who gathered to kill the Prophet (PBUH) under the leadership of Abu Sufyan (**They did not get any good**) That is, what the parties claimed was good, which is victory over the Prophet and those who believed with him (**And God suffices the believers in fighting**, **and God is Strong**, **Mighty**.).

Abu Hayyan Al-Andalusi said in his interpretation of Al-Bahr Al-Muhit: "The fighting is sufficient for them by sending the winds and soldiers, who are angels. It was said: What is meant is Ali bin Abi Talib and those with him. They emerged to fight, and Ali Amr bin Wad was killed." In the hadith: "A strike on me on the Day of the Trench is better than the work of the two heavyweights." In a second narration: "Ali's duel with Amr is better than the work of my nation until the Day of Resurrection." This narration was reported by Al-Hakim in Al-Mustadrak, vol. 3, p. 32. (Sayyid Mohsen Al-Amin, Shiite Notables, vol. 2 and Sheikh Al-Muzaffar, Dala'il Al-Sidqq, vol. 2).

Summary of the story of Banu Qurayza:

(**And He brought down those of the People of the Book who supported them from their sieges**, **and cast terror into their hearts**. **Some you kill and you capture some**, **and I give you inheritance**. **Their land**, **their homes**, **their property**, **and a land that you have not trodden**, **and God has power over all things**.). What is meant by the People of the Book here is the Banu Qurayzah in particular. The pronoun "they" in the Almighty's saying, "Victory them," refers to

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the parties, and their guards are the fortresses of the Banu Qurayza. As for His Almighty saying: (**And a land that you have not trodden**) It is good news of Islamic conquests.

We said above: that the Banu Qurayza, a tribe of Jews, lived with the Prophet (PBUH) in Medina or its environs, and that there was a covenant between him and them not to help an enemy, and when the parties besieged Medina, they broke the covenant and declared war, as is the case with the Jews in ancient times and in the present. These two verses that we are considering refer to what happened to the Banu Qurayza after they broke the covenant and defeated the parties. And its conclusion:

When God sufficed the believers in fighting the parties, the herald of God called the Messenger of God to go out to the Banu Qurayza, and when the Muslim army reached them, they closed the fort on them, so the Prophet (PBUH) offered them Islam on the condition that they would have what the Muslims have, and they would have what they owe, otherwise they would besiege them until they surrendered or fought. Their leader, Kaab bin Asad, advised them to surrender and believe in Muhammad (PBUH), and said: By God, it has become clear to you that he is a sent prophet and that he Which you find in the Torah, but they refused and said: We will not leave our religion.

The siege continued for twenty-five nights until they were about to perish from the effort and fear. Then they asked the Prophet (PBUH), by choice and of their own free will, to submit to the rule of Saad Ibn Muadh, who was the leader of the Aws, and the Banu Qurayza were their allies. The Prophet responded to their request and summoned Saad and said to him: These people have come under your rule by

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choice, so rule as you wish. Saad said: And my ruling applies to them? The Prophet (PBUH) said: Yes. So Saad decided that their fighting men be killed, their wealth be divided, their children and women taken captive, and that their homes be for the Muhajireen and not the Ansar, because the Ansar have homes, and the Muhajireen do not have homes.

So the Prophet (PBUH) ordered the killing of the men who were carrying weapons, and those who urged the Banu Qurayza to break the covenant and planned the battle against the Muslims, such as Hayy ibn Akhtab, the leader of the Banu al-Nadir. Then the money was divided, and the offspring and women were taken captive, as Saad ruled, whom the Banu Qurayza had chosen as arbitrator. The Almighty's saying refers to this: (**You kill a group and you capture a group**). We mentioned that an arrow from the parties struck Saad's eyelid, and that he asked God not to kill him until he protected his eyes from the Banu Qurayza.. After he executed his ruling on them, the wound exploded and he passed to God's mercy and pleasure, and he is blessed with testimony and answered prayers.

Did Muhammad (PBUH) oppress Banu Qurayza?

She asks: How did the Prophet (PBUH) approve of Saad's rule, when there was so much violence and cruelty in it that the enemies of Islam used it as a means of attacking and defaming him?

The answer: Muhammad did not oppress the Banu Qurayza, but rather they were oppressing themselves because they chose this fate for them of their own free will, and this is attested to by:

First: They made a covenant with the Prophet and broke the covenant at the most critical times, as was the practice of the Jews since ancient times. God Almighty said:

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(**Or whenever they made a covenant**, **a group of them abandoned it**.) - That is, the leaders - 100 Al-Baqarah.

Second: The Prophet (PBUH) offered to leave them alone on the condition that they say:

There is no god but God and Muhammad is the Messenger of God. Their leader, Kaab bin Asad, advised them to respond and pronounce the word of testimony, but they refused.

Third: The Banu Qurayza refused to submit to the rule of the Messenger of God (may God bless him and grant him peace), and they accepted Saad's rule of their own accord.

Fourth: Saad ruled according to their law, by which they were religious, and by which they judged people. Al-Aqqad said: "Saad only condemned them according to the text of the Torah, which they believe in, as stated in Deuteronomy: "When you approach a city in order to fight it, summon it to peace. If it responds to you to peace, and opens to you, then all the people in it will be yours for subjugation and to be your slaves." And if it does not make peace with you, but makes war with you, then besiege it, and when the Lord your God delivers it into your hand, you must strike all its males with the edge of the sword. But the women, the little ones, the livestock, and all that is in the city, all spoils you shall take for yourself, and you shall eat the spoils of your enemies which your God has given you... Chapter 10 to 15 Deuteronomy. (The Book of Islamic Geniuses, p. 219, Dar Al-Futuh edition, Cairo).

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This text is found in the Torah, chapter 20 of Deuteronomy, not chapters 10 to 15 as stated in the Islamic Geniuses, and it clearly indicates more than what Saad ibn Muadh ruled against the Banu Qurayza, because it says explicitly: If the city submits to peace, then all its people are forced slaves, and if it refuses, all males, both combatants and non-combatants, must be slaughtered, and the money must be plundered, and the women and children taken captive.

There is another text in the Torah that Al-Aqqad did not mention, and it is more unjust than the text that he mentioned, because it commands the killing of all the inhabitants, not excluding women and children, and then burning the city with everything in it so that it cannot be built or renewed forever.. It was stated in the thirteenth chapter of Deuteronomy what it states verbatim: "Then you shall strike the inhabitants of that city with the edge of the sword, and you shall completely destroy it with the edge of the sword with all that is in it and its livestock, and you shall gather all its belongings." Into the middle of its square, and burn with fire the city, and all its furnishings, completely unto the Lord your God; and it shall be a heap forever, and it shall never be built again."

After this, can it be said that Muhammad (PBUH) oppressed the Jews of Banu Qurayza, and that Saad was unfair in his judgment against them? ...It is a just judiciary to oblige every person to do what he obligated himself to do.

And you judge him according to what he condemns and believes, and the Jews believe in a religion, and they implement the practice of slaughtering males, plundering money, taking women and children captive, demolishing homes, and burning villages and cities from every nation without declaring war against them, breaking a covenant with them, or insulting them in the letter, just as Israel is doing

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now with the people of Palestine. Is he considered unjust if he judges them for their righteousness, and treats them with the same way they treated the people? Knowing that the Prophet (PBUH) killed the fighters among them after they broke his covenant and declared war on him, and they kill and burn for no other reason than because killing, burning, and corruption are their religion and nature. If they were sentenced to murder, plunder, and captivity without them breaking the covenant and declaring war, the ruling would be true and just, because it ruled according to what they condemned and did. All divine and man-made laws agreed that whoever professes a religion is bound by its rulings, and here lies the secret. In the words of the Greatest Messenger (PBUH) to Saad: "I judged them with the judgment of God from above seven panels." Plural of raqi, which is the name of the sky.

O Prophet, **tell your wives**, **verses 28–30**:

(**O Prophet**, **say to your wives**, "**If you desire the life of this world and its adornments**, **then come**, **I will give you pleasure and give you a pleasant rest**." (28) **And if you desire God and His Messenger and the Hereafter – for God has prepared for the doers of good among you a great reward**. (29) **O wives of the Prophet**, **whoever among you commits blatant indecency will be doubled**. **For her is the torment doubled**, **and that is easy for God**. (30))

the language :

I will grant you a pleasant release, and I will release you without harm or strife. And what is meant

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Indecency here is sin. The weakness of something is similar to it in amount, or similar to it and an unlimited increase.

Meaning:

The Prophet's wives (may God bless him and grant him peace) complained to him about the lack of maintenance and adornment, and they asked that he expand upon them what God had bestowed upon them of spoils and spoils, so the Almighty's saying was revealed: (**O Prophet**, **say to your wives**, "**If you desire the life of this world and its adornments**, **then come**, **I will give you pleasure and give you a pleasant rest**." **And if you desire God's And His Messenger and the Hereafter**. **Indeed**, **God has prepared for the doers of good deeds among you a great reward**.). God commanded His noble Prophet to say to them: Choose one of two things: either divorce with mut'a if you want what women want from the world, and mut'ah is a grant that the divorced man gives to his divorced woman, taking into account the man's situation, whether ease or hardship. See Part 1, p. 366. Or life with the Messenger of God (may God bless him and grant him peace), provided that you are patient in enduring poverty and destitution in this world, and your reward with God in the Hereafter is a great reward. So the wives of the Prophet (PBUH) chose God, the Messenger, and the Hereafter over this world and its beauty, and this verse is called the verse of choice.

The Prophet and the many husbands:

The verse about the choice is conclusive evidence to disprove what the commentators claim that the Prophet (may God bless him and grant him peace) had a large number of women out of psychological whims, because the one who is keen to enjoy a woman - as Mustafa Sadiq Al-Rafi'i said - does not give her a choice

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between living with him and suffering poverty and destitution until the end of the day, or staying away from him if she wants life and its adornments. Rather, he addresses her affection and brings to her every distant person who satisfies her desire for adornments and appearances... and in the proverbs: "A mattress." High wedding.

Al-Aqqad said in the book Islamic Geniuses: "If the same feelings had controlled the Prophet's marriage after the death of Khadija, it would have been more appropriate to satisfy these pleasures by bringing to him nine girls who were famous for their beauty in Mecca, Medina, and the Peninsula."

Arab women, so they rush to him, satisfied and proud, and their guardians are more satisfied than them and proud of this marriage, which cannot be surpassed by marriage."

Then Al-Aqqad mentioned the wives of the Prophet (PBUH) one by one, and explained the reason for his marriage to them, and said: "However, the popularizers forgot every fact of this married life, and they forgot that Muhammad was characterized by purity and chastity in his youth, and that he remained until about twenty-five and did not arbitrarily seek what was permissible, and that he made it easy for him to make it easy for every handsome and considerate boy, and they forgot that when he got married at that age, his marriage was to a woman." He was about forty, and he chose a person in need of familiarity or care, and he did not choose a beauty required for enjoyment, and they forgot that the man whom they described as having the pleasures of the senses was not satisfied on some of his days with barley bread. They forgot all of this, and it is proven in history. They forgot it because they wanted to criticize and say something and deviate from the truth.

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(**O wives of the Prophet**, **whoever among you commits a clear indecency**, **her torment will be doubled twofold**, **and that is easy for God**.). What is meant by indecency here is sin of any kind, clear and clear. The wives of the Prophet have an honorable status with God and the people due to their connection to the Greatest Messenger (may God bless him and grant him peace). So whoever of them commits a sin has risked her position and deserves a punishment equal to what others deserve, because God Almighty holds people accountable according to the level of their status, just as He holds them accountable according to the level of their minds, and He has blamed the prophets in a way that He does not blame anyone else. Change them.

Part twenty-two

Purity of the People of the House, **verses 31-34**:

(**And whoever among you is obedient to Allah and His Messenger and does righteousness**, **We will give her her reward twice**, **and We have prepared for her a generous provision**. (31) **O wives of the Prophet**, **you are not like anyone else**. **Of women**, **if you fear Allah**, **then do not be submissive in speech**, **lest he in whose heart is sickness become greedy**. **And speak words that are honorable**. (32) **And remain in your homes**, **and do not display yourselves**. **Adorn yourself in the times of pre-Islamic times and perform prayer and pay zakat and obey God and His Messenger**. **God only desires to**

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remove impurity from you, **O People of the House**, **and to purify you**. **Purification** (33) **And remember what is recited in your homes of the signs of God and wisdom**. **Indeed**, **God is Gentle and Acquainted** (34))

the language :

Qunoot is obedience. And in his heart there is a disease, that is, doubt. A well-known statement, far from suspicion. A century of stability. And displaying adornment. What is meant by abomination here is sin and disobedience.

Parsing:

Twice is a substitute for the absolute object because it means two proverbs. He said as one and did not say as one because (one) here means other, meaning you are not like other women. The source of, to go, is related to want. And the people of the house are called, meaning, O people of the house.

Meaning:

(**And whoever among you is obedient to Allah and His Messenger and does righteousness**, **We will give her her reward twice**, **and We have prepared for her**

A generous provision). Just as the punishment is doubled for the Prophet's wives who dare to disobey God, the reward will be doubled for the one who fears and fears him. (**O wives of the Prophet**, **you are not like any of the other women**, **if you fear Allah**.). God Almighty says to the Prophet's wives: You are above women in dignity and honor to the Messenger of God if you fear disobedience to God in

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word and deed, otherwise every connection between you and the Messenger will be severed. Al-Hafiz Muhammad bin Ahmad Al-Kalbi said in Al-Tashil: "They were given preference for piety over women except Fatima bint Muhammad (may God bless him and grant him peace), Maryam bint Imran, and Asiyah bint Muzahim."

(**So do not be submissive in speech**, **lest he in whose heart is a disease become greedy**. **And speak a good word and remain in your homes, and do not display yourself as you did in the days of pre-Islamic times**.). The era of the Prophet (PBUH) was the best of eras, and yet God Almighty warned the women of the Prophet against being soft-spoken with men, and going out of the house uncovered, so as not to arouse greed in the immoral and immoral hearts. This is because they were chastity and protected above all doubt and suspicion. So what about our era, in which the female jumped from the house to swimming pools and theaters, and revealed her femininity in a frenzied sexual manner? (**And establish prayer**) Because it prohibits display of display, effeminacy, and other forbidden things (**And they paid zakat**) It purifies money just as prayer purifies souls (**And obey God and His Messenger**) In everything, not in particular prayer and zakat, nor in abandoning display of adornment and submission in words alone.

Household:

(**God only desires to remove impurity from you**, **O People of the House**, **and to purify you with a thorough purification**.). What is meant by abomination here is sins. The Shiites have used this verse as evidence for the infallibility of the Ahl al-Bayt, and they said: It is merely a means of identification indicating the establishment of purity from sins for the Ahl al-Bayt and not others, and infallibility has no meaning other than purity from sins.

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And in Sahih Muslim, the second part of the second part, p. 116, edition of 1348 AH, it states verbatim: "Aisha said: The Prophet (PBUH) went out in the morning wearing a sackcloth - a cloak of

The cold of Yemen - from black hair, then Al-Hassan bin Ali came and let him in, then Al-Hussein came and entered with him, then Fatima came and he let her in, then Ali came and let him in, then he said: (**God only desires to remove impurity from you**, **O People of the House**, **and to purify you with a thorough purification**.). Similar support and evidence is what was narrated by Al-Tirmidhi in his Sahih, Imam Ahmad in his Musnad, and other imams of hadith from the Sunnis.

In Tafsir al-Tabari on the authority of Abu Sa`id al-Khudri, the great companion, and Umm Salamah, the wife of the Messenger (PBUH): "She said: When a verse was revealed, God only wants to remove uncleanness from you, O People of the Household. The Messenger of God (PBUH) called Ali, Fatima, Hasan, and Husayn, and placed a garment on them and said: Oh God, these are the people of my household. Oh God, remove the uncleanness from them and purify them with a thorough purification. Umm Salamah said: Are you not one of them? He said: You are doing well. The same is true in Tafsir Al-Bahr Al-Muhit by Al-Andalusi, Al-Tashil by Al-Hafiz, Al-Durr Al-Manthur by Al-Suyuti, and other interpretations.

In Part 1, page 88, we quoted what Muhyiddin Ibn Arabi said about this verse in the first and second parts of the Meccan Conquests, and we now quote what he said about the People of the House in the fourth part, page 139, edition of Dar Al-Kutub Al-Kubra Al-Arabiyya in Egypt. He said: "The Prophet (may God's prayers and

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peace be upon him) and his family are equal in our affection for them. Whoever hates his family has hated the Prophet (may God bless him and grant him peace), for he is one of his family. Whoever betrays them has betrayed the Messenger of God." (PBUH).

(**And remember what is recited in your homes of the verses of God and wisdom**. **Indeed**, **God is Gentle and Acquainted**.). What is meant by wisdom here is the Sunnah of the Prophet due to its association with the Book of God and its verses, and the meaning is: Give thanks, O wives of the Prophet, for God's blessings upon you, as He has placed you in homes where you can hear the recitation of the Book of God and the Sunnah of His Prophet, and it is a light for the minds and a spring for the hearts.

She asks: The context of the verses indicates that what is meant by the verse of purification is the wives of the Prophet (PBUH), so how did the commentators and hadith scholars take them away from it?

The answer is first: The author of Tafsir Al-Manar quoted his teacher, Sheikh Muhammad Abduh, in Part 2, Page 451, Second Edition: "It is the habit of the Qur'an to move a person from one matter to another, and then return to the topics of a single purpose time after time." Imam Jaafar al-Sadiq (peace be upon him) said: The beginning of a verse in the Qur'an is about one thing, and the end of it is about another thing.. Accordingly, it is not correct to rely on the context's significance for any verse of the Wise Mention as a general rule.

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Second: If we accept - for the sake of argument - the validity of relying on the contextual meaning of the verses, then the Almighty's saying: "That He may depart

from you…and purify you" with the masculine pronoun and not the feminine pronoun is an explicit text that excludes them from the verse. There is no doubt that the meaning of the text takes precedence over the meaning of the context because it is stronger and clearer.

Third: The commentators and hadith scholars that we mentioned have based their narration on the authentic hadith from the Greatest Messenger (PBUH), and the Muslim community has agreed that the Prophetic Sunnah is an interpretation and clarification of the Book of God.

And those who preserve the limits of God and those who preserve Allah, verse 35:

(**Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, and the humble And the humble women, and the charitable men, and the charitable women, and the fasting men, and the fasting women, and those who guard their private parts, and the men who guard them, and those who remember God often, and the male women, for whom God has prepared Forgiveness and a great reward** (35))

Meaning:

Islam is an acknowledgment of God's oneness, Muhammad's acknowledgment of the message, and faith is an acknowledgment of the tongue, a commitment to heaven, and an implementation of the pillars. Verse 14 of Surat Al-Hujurat indicates the difference between Islam and faith: "The Bedouins said, 'We believe.' Say, 'You do not believe,' but say, 'We submit,' and when faith enters your hearts." What is

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meant by Qunoot here is to perform obedience and persevere in it, and by truthfulness sincerity, and by patience to bear difficulties and hardships for the sake of the truth and to support it.

With humility is humility, and with charity is spending for the sake of God, and fasting is known, as well as guarding one's chastity from what is forbidden. As for mentioning God frequently, it is a metaphor for persevering in the five daily prayers.. Whoever combines these qualities will have an honorable position with God, and a great reward, whether male or female. See Part 1, p. 343, Part 2, p. 446, paragraph "Between a man and a woman."

The story of Zainab bint Jahsh, verses 26–40:

(It is not for a believing man, male or female, when God and His Messenger have decided a matter to have any choice over their matter, and whoever disobeys God and His Messenger has indeed gone astray. Making it clear (36) And when you said to the one upon whom God had bestowed, and to whom you had bestowed, "Keep your wife over yourself, and fear God," and you concealed within yourself what God will reveal, and you feared people, and God is more worthy that you should fear Him. So when Zaid had spent a period of time with her, We married her to you so that the believers would not be embarrassed regarding the wives of their pretenders if they fulfilled their duty. (37) There was no difficulty for the Prophet in what God imposed for him the Sunnah of God for those who passed away before, and the command of God was a decreed decree (38) Those who convey the messages of God and fear Him and do not fear anyone but God, and God is

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sufficient as a Accountant (39) **Muhammad is not the father of any of your men, but the Messenger of God And the Seal of the Prophets, and God is Ever-Knowing of all things** (40))

the language :

Abu Hayyan Al-Andalusi said: Goodness comes from someone who chooses without measure, like a bird from someone who flies. And the situation is the need. What is meant by embarrassment here is distress. A decreed destiny, i.e. a decreed decree.

Parsing:

God Almighty said: "They have a choice in their affairs," and He did not say to them because both a male and female believer were indefinite in the context of the negation, and it is of general benefit. The infinitive of "to fear him" is in the genitive case with a deleted "ba" meaning more deserving of fear. Sunnah is in the accusative case, i.e. God's age is Sunnah. And those who communicate is a description of those who passed away, and what is meant by them is the previous prophets, and in general, the command of God was objectionable. And it counts as discrimination. And the Messenger of God is a news that was deleted, that is, but Muhammad was the Messenger of God.

Did the Prophet desire Zainab bint Jahsh?

There has been a lot of talk about these verses from supporters and enemies of Islam. They criticized the Messenger's chastity and integrity, and said: He desired Zainab bint Jahsh al-Asadiyya, the daughter of his paternal aunt Umaymah, and he inclined

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towards her, who was the wife of his master Zaid bin Haritha. He hid that for fear of people, not fear of God. They clung to the Almighty's saying: (**And you hide in yourself what God will reveal**, **and you fear people**, **but God is more worthy that you should fear Him**.). The supporters of Islam responded to them with truth and sound logic, even if some of them took a path in interpretation that put them under accusation of defending their religion and belief. We are like any Muslim who believes in the infallibility of his Prophet, but abandons it out of the motivation of his religion and belief. However, we will take a neutral stance regarding these verses and their interpretation, adhering to the apparent meaning of the word, neither interpreting nor deviating from the meaning of the verses, and leaving the judgment to the reader. Fair... Before we begin the interpretation, we introduce the following:

Zaid bin Haritha was a slave owned by the Messenger of God (PBUH)... and one day his father came

To the Messenger, and asked to free his son or sell him to him for any price he wanted, so the Prophet of Mercy freed him for the sake of God and gave him the choice between staying with him and going with his father, so Zaid preferred the Prophet over his father, and then his father Haritha said: O people of Quraysh, bear witness that he is not my son. The Prophet (PBUH) said: Bear witness that he is my son.. So the people thought that the Prophet had adopted Zaid, and after that they called him Zaid Ibn Muhammad.

Before Islam, the Arabs applied the rulings of the real son to the pretended son, even in the matter of entitlement to inheritance and the sanctity of lineage. It is agreed upon by rational people, good and bad, that the customs inherited from fathers and

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grandfathers are like the law and religion, and no one may violate them, whoever he may be.

His wisdom, the Almighty, wanted to abolish this custom, and forbid it in action, not in words, by marrying Zayd ibn Haritha, who yesterday was a slave slave who had no power over anything, to marry a woman of equal lineage and beauty, and the likes of whom no one would aspire to except noble nobles, namely Zainab bint Jahsh, the daughter of Umaymah bint Abd al-Muttalib, the great grandfather of the Messenger (may God bless him and grant him peace), and for Zayd to fulfill his needs from her, and then divorce her. After the end of her waiting period, the Messenger of God (may God's prayers and peace be upon him) would marry her, because that was stronger and more eloquent in prohibiting this custom on the one hand, and as a means for the nobles to refrain from marrying divorced women who are loyal and oppressed, on the other hand. And with this and that, a woman of noble lineage or her guardian should not refrain from marrying someone who is lower than her in lineage and kinship. God decreed that and decreed it as God Almighty stated it, saying: "And the command of God was effected... and the command of God was decreed." "It is destined." God Almighty revealed this decree and destiny to His Noble Prophet, and commanded him to marry Zayd to Zainab. It was not for a Prophet, if God had decreed a matter, to have any choice regarding its matter.

So the Prophet approached Zainab and proposed to her to his master Zaid, and he concealed in himself what God had revealed to him that he had destined and destined for him to marry her after Zaid. The Prophet concealed this revelation because it was difficult for the people due to his distance from their character and traditions, and God Almighty referred to this concealment by saying: "And you hide in yourself what God will reveal and you fear the people, and God is more worthy that you should fear Him." The Prophet (may God bless him and grant him peace)

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proposed to his daughter. His aunt belonged to his master Zaid, but her brother Abdullah refused to let his sister marry

He was incompetent, and she shared this pride with him, so the Almighty's saying was revealed: "It is not for a believing man or a believing woman, when God and His Messenger have decided a matter, to have any choice regarding their matter." So Zainab and her brother submitted to the judgment of God and His Messenger, and the marriage took place.

After a while, the relationship between the spouses cooled, so Zaid went to the Messenger of God wanting to divorce Zainab, so he forbade him and ordered him to be patient, but God's command was in effect, so the divorce took place, and after the waiting period, the Messenger married her, and the adoption system was destroyed and its effects disappeared.. Who else but the greatest Messenger would challenge society in its customs and traditions that he grew up with and inherited from his father from his grandfather! .. Therefore, the issue of the marriage of the Prophet (PBUH) to Zainab is not a matter of lust and love, but rather it is a matter of God's command, decree, and destiny according to the clear text of the verses that the slanderers tried to distort and interpret to their own whims.. And this is the text that is stated frankly: (**And God's command was done**). (**God's command was destined and decreed**). "And you hide in yourself what God reveals." What is meant by the matter that is effective and destined and what God declares and reveals is one thing, which is the marriage of the Prophet to Zainab, which the Almighty announced and expressed explicitly by saying: "We married her to you." And if the Prophet had harbored her desire within himself, as the slanderers say, God would have made that clear and revealed it, by saying: "It is not God who reveals it." And

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nothing in the verses indicates, from near or far, to the lust that the commentators have invented.. This is, until Zainab was in the grip of the Prophet (PBUH) and he obeyed him from his fingertips, and if the issue had been a matter of lust and love, he would not have married her to his master Zaid to satisfy his desire for her, then he would marry her. After him.. Far be it from the Master of the Universe from desires and whims, and He is greatly exalted above them.

Moreover, these verses have been mentioned as a whole on one topic, so they are intertwined and cohesive, and it is not possible to divide them and take some of them without others. They must either be taken as a whole, or left as a whole, and whoever takes the Almighty's saying: (**And you fear people**, **but God is more worthy that you fear Him**.) As a separate statement, ignore his saying: (**God's command was destined and decreed**) And his saying: "It is not God who can reveal it." He is one of those by whom falsehood has strayed from the path of truth out of stubbornness towards itself and its family. With this introduction, he has clarified the meaning of the verses and defined what is meant by them. Therefore, we go through them quickly, in which we point out the application of the verses to the stages of the story from the first marriage to the second marriage.

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Meaning:

(**It is not for a believing man**, **male or female**, **when God and His Messenger have decided a matter to have any choice over their matter**.). This verse was revealed when the Prophet proposed to Zainab bint Jahsh to his master Zaid ibn Haritha, and she and her brother Abdullah refused to marry him because Zaid did not have a match for her. The meaning is that this marriage is by the command of

God and His Messenger, and there is no will of any of the believers with God and the Messenger, and whoever refuses is one of the lost and perishing. Then Zainab and her brother came down with the ruling of God and the Messenger, and the marriage was completed.

(**And when you said to the one upon whom God has bestowed favour, and upon whom you have bestowed favour**,) He is Zaid bin Haritha. God blessed him with Islam and the companionship of the Messenger, and the Messenger blessed him with emancipation (**Keep your husband safe and fear God**). After a while of marriage, the marital relationship between Zainab and Zaid cooled, and he said to the Prophet (PBUH): I want to divorce her. So he advised him to keep her and fear God in all his circumstances.. But the Prophet (PBUH) was certain that Zaid would divorce Zainab, and that he would marry her after him. However, he did not show that for fear of the blame of the blamers, so he covered it up by saying to Zaid: Keep your husband, and for this God blamed him by saying:

(**And you hide in yourself what God will reveal**, **and you fear people**, **but God is more worthy that you should fear Him**.). What is meant by B? (**God is not the Creator**) The Prophet's marriage to Zainab after her divorce from Zaid, and God revealed it immediately and in the same verse. He revealed it and made it clear by saying: (**When Zayd had finished with her**, **we married her to you**.). This is what Muhammad hid and God revealed. So where is the desire that Muhammad hid in himself? Why did God remain silent after He said: "What is God who reveals it"? .. The Prophet (PBUH) concealed his knowledge that Zaid would divorce Zainab, and that she would be his consort after the divorce, and for this concealment God blamed him and said to him in a hint, not a statement: Whoever

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has your position in the sight of God should not care about the blame of the blamers and the words of those who speak.

(**So when Zaid had completed a period of marriage with her**, **We married her to you so that there would be no difficulty for the believers regarding the wives of their pretenders if they had completed a period of marriage from among them**, **and the command of God was to be carried out**.). Zaid married Zainab and fulfilled his needs with her, then he divorced her, and after the waiting period, the Prophet (PBUH) married her. And it was

The Prophet's marriage to her was a statement from God to the believers and to all people to remove the sin from them if they married the wives of their pretenders, from whom they fulfilled their needs. (**There was no difficulty for the Prophet in what God had enjoined for him**.). God Almighty commanded His noble Prophet to marry the wife of his adopted son, thus abolishing the custom of pre-Islamic times. The Prophet responded to God's command, and neither the Prophet nor anyone else had any objection to marrying the wife of his adopted son, even if the people criticized him, as long as God had made it permissible.

(**The law of God is among those who passed away before**, **and the command of God is a decreed decree**, **those who convey the messages of God and fear Him and do not fear anyone but God**, **and God is sufficient**. **Calculate**). What is meant by those who passed away and those who convey the messages of God - the previous prophets, and the meaning is that there is no prophet among the prophets except that God sent him calling for truth and forbidding falsehood, and among them are the customs and traditions for which God has not sent down any

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authority. The Messenger conveyed the messages of his Lord with honesty and sincerity, and he was neither complacent nor complacent, and he did not fear anyone but God, and for that he endured a lot of trouble and calamity. And to you, O Muhammad. For those of your brothers, the prophets, who passed away, are an example and a consolation. And God alone must judge the deniers and the stubborn.

(**Muhammad was not the father of any of your men**) By lineage and birth, so that the divorced woman of Zaid Ibn Haritha would be forbidden to him.. And by the way: Four sons were born to the Messenger of God (may God bless him and grant him peace), three of whom were from Khadija, and they were Al-Qasim, Al-Tayyib, and Al-Tahir. It was said: two sons because the pure is the good one. One of the Coptic Marias was Ibrahim, and they all died in infancy. As for Al-Hassan and Al-Hussein, they gave birth to his daughter, Fatima, from Ali (peace be upon him), but the Messenger considered them to be his two sons, as he said: These two sons of mine are imams, whether they stand or sit, and he also said: Every daughter's sons are related to their father, except for the children of Fatima, for I am their father. See Part 3, p. 219.

(**But the Messenger of God**) The Messenger is not the father, even if he is more concerned for the believers and more merciful to them than their fathers and mothers (**And the seal of the prophets**) There is no prophet after Muhammad (PBUH), and there is no law after the law of Islam (**And God is All-Knowing**) From Him, the Almighty taught him where to make his message, and where to conclude it with Muhammad (PBUH).

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Why was the prophecy sealed with Muhammad?

Muslims have unanimously agreed that there will be no revelation to anyone after Muhammad (PBUH), and whoever denies that is not a Muslim, and whoever claims prophethood after Muhammad must be killed, and whoever seeks evidence of the prophethood of this claimant, assuming the truth in his statement, is an unbeliever. And in Ismail Haqqi's interpretation of "Ruh al-Bayan": "If a prophet came after the Messenger of God (PBUH), Ali bin Abi Talib would have come because he was to him what Aaron was to Moses."

You ask: Why was the prophethood sealed with Muhammad?

The answer: The first and last goal of the Prophet's mission is to convey the words of God Almighty to His servants, and there is nothing that God Almighty wants to convey to His servants except that it is present in the Holy Qur'an. The Almighty said: (**And We sent down to you the Book as an explanation of everything**.) 89 bees. And he said: (**We have not neglected anything in the Book**) 38 Al-An'am. Anything related to the function of the prophets and their specialty in guiding people and guiding them to their interests that guarantee them happiness in both worlds.

There is no way to prove this fact except through experience that does not accept doubt and debate, and by that we mean that specialists study the Qur'an in a comprehensive scientific study from A to Z, and then compare it with other religious books. We are certain that they will conclude from this with two things: The first is that the Qur'an, with its eloquence, doctrine, and law, surpasses all religious books. The second is that they find in the Qur'an all the principles and principles that respond to people's needs and interests and advance them until the Day of Judgment. There is no scientific renaissance or liberal revolution that the Qur'an does not call for and bless, and there is no legislation that people need at any

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stage of history that people of knowledge and diligence cannot extract from one of the principles and principles of the Qur'an. God and His Messenger have permitted those who have the qualifications and competence to branch out from the principles of the Qur'an and extract from them rulings that are good and beneficial for people in one aspect or another. This means that the ruling of a just diligent person is the ruling of the Qur'an and the Messenger, and therefore It is stated in some narrations that one who rejects his rule is like one who rejects God. This also means that the Prophet exists

With the existence of the Qur'an, to which falsehood does not come from before it or from behind it... Ibn Arabi was good at saying: "Whoever memorizes the Qur'an has included prophecy between his sides." Of course, on the condition of contemplation and pure faith.

And after that, Muhammad was a human being who was revealed to him like Noah, Abraham, Moses, Jesus, and other prophets, but God Almighty has singled out Muhammad with something that He did not single out any of the prophets, knowing that God Almighty has bestowed upon every prophet all the virtues, because prophecy is the mother of all virtues...but virtue has levels, as there is virtuous and better, and perfect and perfect, just like the most knowledgeable, the most generous, and the most generous: (**We have favored some prophets over others**.) 55 Al-Isra. God has designated Muhammad (PBUH) with the highest ranks and most complete attributes of perfection, such that nothing is above them except God and the attributes of God.. Among that is the completion of the revelation that was sent down to him, its completion from all sides, and the evidence is this Qur'an, which contains an explanation of everything that falls within the function of God's

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messengers. So where are the books of the prophets? Let the deniers come up with one of them that explains everything, or dare to say: He did not neglect anything in it.. The Seal of the Prophets and the Master of Messengers pointed to this when he said: "My likeness and the likeness of the prophets before me is like a man who built a building and improved it and beautified it except for the place of a brick, so the people began to circumambulate it and admire him and say: Could you not put this brick in place?" I am the building block, and I am the seal of the prophets."

We conclude the answer with what we said in the book "The Imamate of Ali and the Mind": And if someone says: Why was Muhammad (PBUH) the Seal of the Prophets? We answered him that Muhammad and the religion of Muhammad have fulfilled all the attributes of perfection, and have reached their goal and end, just as the sun has reached the highest limit of light, so there is no planet or electricity that fills the universe with their light after the sun. Likewise, there is no prophet who will bring anything new for the good of humanity after Muhammad (PBUH). Related to this topic is what we wrote entitled "Religion and the Call to Life" in vol. 3, p. 465, and when interpreting verse 9 of Surat Al-Isra, vol. 5, p. 23, and verse 30 of Surat Al-Rum.

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It is He who prays upon you, **verse 41–49**:

(**O you who have believed**, **remember Allah abundantly** (41) **and glorify Him morning and evening** (42) **It is He who sends blessings upon you and His angels to bring you out of darknesses into light**, **and He is merciful to the believers**. (43) **Their greeting on the day they meet Him is peace**, **and He has prepared for them a generous reward**. (44) **O Prophet**! **We have sent you**

as a witness and a bringer of good tidings and a warner (45) **and a caller to God by His permission and as an illuminating lamp** (46) **and give good tidings to the believers that they will have from God a great bounty** (47) **And do not obey the disbelievers and the hypocrites, and abandon their harm, and put your trust in God, and God is sufficient as a disposer of affairs**. (48) **O you who have believed, when you marry believing women, then** (49) **You divorced them before you touched them, and you do not have to pay them for a period of waiting that you should repeat. So give them pleasure and let them go in a fair manner**. (**49**))

the language :

The prayer is from God for forgiveness and mercy, and what is meant by marriage here is the marriage contract, the touch of consummation, and the gift of pleasure.

Parsing:

And his angels are sympathetic to the conscience hidden in praying. And witness the situation. There is a plural of (from) an additional inflection and a plural of a delayed subject, and you have an advanced predicate. A sentence that you use is an adjective for several.

Meaning:

(**O you who have believed, remember God often and glorify Him morning and evening**.). This is an order to perform the five daily prayers regularly, and to remember God well in all circumstances (**It is He who sends blessings upon you and His angels**). Prayer from God upon the believer means forgiveness and mercy,

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and from others it means supplication for forgiveness and mercy. Accordingly, every human being has the right to pray and greet everyone who believes and does righteous deeds. It should be noted that if the Sunnis mention a great companion or a great imam among the imams of the Muslims, they say – in most cases –: May God be pleased with him, while the Shiites say: peace be upon him, and the source of the two sayings is the same, which is the Qur'an. The Almighty said: (**May God be pleased with them and they be pleased with Him**) – 120 Al-Ma'idah. And he said: (**Peace be upon Il Yassin**) – 130 Al-Saffat. He also said: "It is He who sends blessings upon you and His angels." In the interpretation of Ruh al-Bayan, "The Children of Israel said to Moses: Will our Lord pray? This was too great for him." This is not far off for Israel... especially if it is commanded to pray.

(**To bring you out of darkness into light**). What is meant by darkness here is the darkness of Hell, and by light is the light of bliss, meaning that God and His angels pray over the believers to keep them away from the torment of the Blaze, and to enter into spirit and basil. It was said: What is meant by darkness is the darkness of disbelief, and by light is the light of faith. This does not agree with the Almighty's saying: (**He was merciful to the believers**) Also, God and His angels do not pray over the unbelievers to bring them to faith.

(**His greeting to them on the day they meet him is peace**, **and he has prepared for them a noble reward**.). It is presented in verse 10 of Surat Yunus, vol. 4, p. 137, and verse 23 of Surat Ibrahim.

(**O Prophet**, **we have sent you as a witness**, **a bringer of good tidings**, **a warner**, **and a caller to God**, **by His permission**.). God sent Muhammad (PBUH) as a caller to the truth, and provided him with sufficient and comprehensive arguments, giving good tidings of Paradise to whoever obeyed, and warning of a

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painful torment to whoever disobeyed. Tomorrow he will testify to this that he turned away and turned away, and therefore that he heard and obeyed. And in Nahj al-Balagha: He sent him as a caller to the truth and a witness to creation, so he conveyed the messages of his Lord without neglecting or falling short, and he struggled for the sake of God without his enemies.

He is weak and has no excuse - that is, he has not left anyone with an excuse - before the one who fears God, and sees the one who is guided. (**And a shining lamp**) It guides the lost to the shore of peace and safety.

(**And do not obey the unbelievers and hypocrites**) He presented the letter at the beginning of this Surah with the explanation and the question about the reason for the prohibition and its answer (and refrain from harming them). The Prophet (PBUH) did not harm them, but the polytheists were the ones who harmed him, until he said: No prophet has been harmed as much as you have been harmed. Therefore, the meaning is more distant from them, and do not care about their ignorance and foolishness (**And put your trust in God**, **and God is sufficient as a disposer of affairs**.). In Nahj al-Balagha: Whoever trusts in God, He will suffice him, whoever asks him, he will give him, whoever lends him, he will pay him back, and whoever thanks him, he will reward him.

(**O you who have believed**, **when you marry believing women and then divorce them before you have touched them**, **then you do not have a waiting period that you must transgress**, **so give them pleasure**. **They discharged them handsomely**). Mut'ah by adding the meem and breaking it is a name for enjoyment in the language, and in Sharia it is a gift that the divorced man

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gives to his divorced woman according to his situation, ease or hardship. There is no waiting period for the divorced woman before consummation. Also, Mut'ah is not obligatory for her on the divorced man if she is entitled to half of the dowry from him, otherwise mut'ah is obligatory. See Part 1, p. 366.

O Prophet, We have made lawful for you your wives, verses 50–52:

(O Prophet, indeed We have made lawful for you your wives to whom you have given their wages, and what your right hand possesses, of what God has bestowed upon you, and the daughters of your paternal uncles, and the daughters of your paternal aunts, and the daughters of your Your maternal uncle and the daughters of your maternal aunts who immigrated with you, and a believing woman if she gave herself to the Prophet, if the Prophet wanted to marry her purely for you, without The believers We certainly know what We have imposed upon them concerning their wives and what their right hands possess, so that there will be no difficulty for you, and God is ever Forgiving and Merciful. (50) You may hope in whomsoever you wish. From them

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And You give shelter to You whomsoever You wish and whomsoever You desire of those whom You have isolated, and there is no blame on You. This is all the more so that their eyes should be comforted and that they should not grieve and that they be satisfied with what You have given them. All of them, and God knows what is in your hearts. And God is Knowing, Forbearing. (51) It is not lawful for you to have women afterward, nor for you to exchange wives for them, even if you like them. The best of them,

except what your right hand possesses, **and God is a Watcher over all things** (**52**))

the language :

Their wages are their dowries. And whatever your right hand possesses is your share of spoils. And please stay away and isolate. And shelter includes.

Parsing:

And a woman, be kind to your wives, that is, We made lawful for you a woman. And the purest state of hidden conscience is Bohbat. And not related to Khalsa. The infinitive from to acknowledge is in the genitive case of to is deleted, and the infinitive in the genitive case is related to less. All of them are confirmation of Noon that pleases them.

Meaning:

In these verses, God Almighty mentioned the types of women that are permissible for the Prophet (may God bless him and grant him peace), and left him the choice to abandon whomever he wanted of them and sleep with whomever he wanted. Then He forbade him from adding more to the ones he had or replacing a woman with another woman, and he had nine infallible sins at that time, and the details are as follows:

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(**O Prophet**, **we have made lawful for you your wives to whom you have** . 1 **received their wages**.). What is meant by wages here is dowry, and the payment is by paying the dowry, and it is by committing to it as a duty, and the verse indicates

that the Prophet could marry as many times as he wanted, and this is one of his characteristics.

She asks: The marriage contract is valid even if the dowry is not mentioned in it, so why did God Almighty restrict the analysis to the dowry?

The answer: The restriction here is the obligation to pay the dowry to which the wife is entitled, not to mention the dowry in the text of the contract. For a woman for whom no dowry was not specified in the contract, she is entitled to a dowry similar to her if the husband consummated her marriage. The dowry for the wives of the Prophet (PBUH) was five hundred dirhams, and was estimated at 25 golden liras.

(**And whatever your right hand possesses of what God has bestowed on you**). Among the spoils of war that Muslims took as spoils of war with the polytheists, they are called concubines, and God permitted them to the Noble Prophet and his nation without number. .2

(**And your cousins**, **and your paternal aunts' daughters**, **and your maternal uncle's daughters**, **and your paternal aunts' daughters who immigrated with you**). She asks: The daughters of paternal uncles, aunts, uncles, and aunts are included in the first type of women, so what is the purpose of mentioning them in particular? .3

The answer: It is not far-fetched that they were mentioned specifically to point out that it is appropriate for the position of the Messenger to marry Quraysh women who migrated from the land of disbelief to the land of Islam, but as for the believing women who did not migrate, it is better to refrain from marrying them.

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A second question: Biographers mentioned that the Prophet (PBUH) had ten uncles, namely: Al-Abbas, Hamzah, Abdullah, Abu Talib, Al-Zubayr, Al-Harith, Hajla, Al-Muqawam, Dirar, and Abu Lahab, and six aunts, namely Safiyya, Umm Hakim Al-Bayda, Atika, Umaima, Arwa, and Barah (The Biography of the Prophet by Ibn Hisham). They said: The Prophet (PBUH) did not have a paternal uncle or aunt because his mother, Amna bint Wahb (PBUH), had no brother or sister. (Interpretation of Ruh al-Bayan). So, what is the basis for the Almighty's saying: ؟(**And your cousins and your cousins**)

Answer: What is meant by the maternal uncles of the Prophet (PBUH) and his maternal aunts is his mother's clan, Banu Zahra, and they used to say: We are the maternal uncles of the Prophet.

(**And a believing woman**, **if she gives herself to the Prophet**, **if the** .4 **Prophet wants to marry her**, **purely for you and not for the believers**.). One of the characteristics of the Prophet (PBUH) is that he marries a woman - if he wishes - who gives herself to him without a dowry, provided that she is a believer. Yes, it is permissible for someone else to marry with a dowry, and then the wife gives him her dowry, just as any person gives whatever money he wants to whomever he wants.

(**We know what We have imposed upon them regarding their wives and what their right hands possess**, **so that there will be no distress to you**. **And God is Forgiving and Merciful**.). God Almighty specified the number of free husbands for the believers, and considered special conditions for the marriage of female slaves. He forbade them from giving herself to them without a dowry, and he

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mentioned that to the Messenger so that he would not be embarrassed about what he wanted from the women, and also to indicate his great status and reward for his efforts. God Almighty knows best what is good for people, and is Forgiving to the believers, and Merciful to them.

(**You can hope for whomever you want from them and take to yourself whomever you want**). In the previous verse, God Almighty gave His Noble Prophet freedom in the number of wives, and in this verse He gave him the choice to leave whomever he wanted and associate with whomever he wanted. (**And whoever you seek from among those whom you isolate, there is no blame on you**.). He may also return to being with the one who abandoned her, and abandon the one who was with her, and in the words of some commentators, he may turn the earlier into the latter, and the delayed into the earlier.

(**That is more likely that their eyes will be refreshed and they will not grieve and that they will be satisfied with what You have given them, all of them**.). This is an indication of delegating the matter to the will of the Prophet (PBUH), and the meaning is that when they know that the matter is up to you and not up to them regarding equality between them, each one will be satisfied with whatever she is given in terms of intercourse, whether little or much, because she knows that this is a favor from you, and not an obligation on you.. Despite this, the Prophet was equal among his wives. (**And God knows what is in your hearts**) Of inclination towards some wives and not others, and God Almighty is not held accountable for the love or hatred in the hearts, rather He is held accountable for the work that is not pleasing to Him, and this meaning is what is meant by His saying: (**And God is All–Knowing, All–Forbearing**).

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(**It is not permissible for you to have women again**, **nor for you to exchange wives for them**, **even if you like their beauty**.). The interpreters of this verse mentioned three meanings, the closest to its apparent meaning is that God Almighty, after permitting the types of women to which he referred in the previous verse, made it obligatory for the Prophet to

In this verse, it is sufficient for those who are actually infallible to him, and they were nine, and it is forbidden for him to divorce one of them and marry another in her place, even if he likes it. And the Almighty's saying: "And if their beauty pleases you" indicates that the man has the right to look at whomever he wants to marry, and the jurists have given a fatwa based on this verse and on hadiths from the Greatest Messenger (PBUH). (**Except what your right hand possesses**) Of what God has given you of captives (**God is a Watcher over all things**) Even on secrets and pronouns: (**He is with you wherever you are**) - 4 iron.

So when you are fed, **spread out**. **Verse 53–55**:

(**O you who have believed**, **do not enter the houses of the Prophet unless permission is given to you to eat food**, **without looking at its content**. **But when you are invited**, **then enter**, **and when you are fed**, **disperse**. **And do not accept the hadith**. **Indeed**, **that used to annoy the Prophet**, **so he would be ashamed of you**, **and God is not ashamed of the truth**. **And when you ask them for anything**, **ask them of something**. **Behind the veil of that is purer for your hearts and their hearts**, **and it is not for you to harm the Messenger of God nor to marry his wives after him ever**. **Indeed**, **that is It is great in the sight of God** (53) **Whether you reveal anything or conceal it**, **for God is All–**

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Knowing of all things (54) **There is no blame on them regarding their fathers**, **nor their sons**, **nor their brothers**, **nor Their brothers' sons**, **nor their sisters' sons**, **nor their women**, **nor what their right hands possess**, **and fear God**. **Indeed**, **God is a witness over all things**. (55))

the language :

Not looking, meaning not waiting. And it is shortened, and it is permissible to make it long. You say: "I end it" and "its end," and what is meant here is the food that is placed in the vessel after it is cooked. And you ate, you ate. So they spread out and left. And do not be accustomed to talking, meaning do not stay after eating to have fun and talk. What is meant by "luggage" here is the furniture and tools in the house.

Parsing:

The source is that you are given permission in the situation, that is, except that you are authorized. And to food related to the call to prayer. Without looking at the situation of the actor, they intervened. And there is no ta'minin. It is a conjunction of non-lookers, i.e. neither watchers nor ta'minsin. That was harming the Prophet. "That" refers to staying. That is purer, referring to asking for belongings from behind a veil. And that was great in the sight of God. "That" is a reference to the marriage of the Prophet's wives after him.

Meaning:

(**O you who have believed**, **do not enter the houses of the Prophet unless permission is given to you to eat food without looking to its content**. **But when you are invited**, **then enter**, **and when you are fed**, **disperse**. **Nor are**

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they accustomed to talking). That is, do not stay after eating at all, neither to listen to the hadith or anything else. Rather, God Almighty mentioned listening to the hadith because staying in most cases is for this purpose. The apparent meaning of the verse indicates that some of the Companions would enter the houses of the Prophet (PBUH) without permission, following the custom of pre-Islamic times, and that if he saw food being burned in the Prophet's house, he would wait for it to eat, and that he would sit after eating to talk and have dinner. There is no doubt that this This type of intrusion and bad manners harms every person, whether a prophet or not, and for this reason the Prophet disciplined the Companions and others not to enter any house without permission from its people - and this was mentioned in verse 28 of Surat An-Nur -

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And that they should not go to it for food except after the invitation, provided that they come there after preparing the food, and not stay behind after finishing it. This is not specific to the house of the Prophet alone, but rather He, Glory be to Him, mentioned it because it is the reason that required the revelation of the verse, and we said more than once: The reason for the revelation does not specify the generality of the verse.

(**Indeed**, **that used to annoy the Prophet**, **so he was ashamed of you**, **and God is not ashamed of the truth**.). What is meant by the right that the Prophet (may God bless him and grant him peace) was ashamed of is his personal right, which is the expulsion of heavy-handed people and intruders from his house. The Prophet remained silent about it out of shyness towards them, so God Almighty pointed out that their remaining after the year would harm the Prophet, as well as their entering his house without permission. In the hadith: modesty is a branch of faith, and he

who has no modesty has no faith. In another hadith: There is nothing left of the proverbs of the prophets except the saying of the people: If you are not ashamed, then do whatever you want. It was stated in the description of the Prophet: He was more shy than a virgin in her numbness, and in Nahj al-Balagha: There is no faith like modesty and patience, and the Arabs praised the great man for his modesty. Al-Farazdaq said in praise of Imam Zayn al-Abidin (peace be upon him):

He only speaks when he smiles He ignores his modesty and his awe

It is interesting what was mentioned in Al-Isfahani's Lectures on Writers: Tufaelia was reprimanded for his meddling, so he said: The children of Israel have meddled with God. Don't we meddle with people?

(**And when you ask them for anything**, **ask them from behind a veil**. **That is purer for your hearts and for their hearts**.). The pronoun "they" refers to the wives of the Prophet (may God bless him and grant him peace). As for mentioning possessions, it is a matter of example, not of being specific to it and denying the ruling on anything else, and this is indicated by the Almighty's saying: (**That is purer for your hearts and their hearts**.) Where he feels that mingling and removing the veil between women and men leads to corruption and strife, and this means that mingling is forbidden, or that it is better to abandon it - at least - and with this it becomes clear to us that mingling is a reason for arousing the sexual instinct, and not a reason for refining it and restraining it as claimed by those who say: God said and I say! ... "And who is more truthful in speech than God?"

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(**It is not for you to harm the Messenger of God**, **nor to marry his wives after him**, **ever**.

Indeed, **this was great in the sight of God**). This ruling is one of the characteristics of the Greatest Messenger (PBUH) alone, because his wives are like mothers to believers. And in the interpretation of Al-Razi and Ruh Al-Bayan by Ismail Haqqi: "This verse was revealed when Talha bin Ubaidullah Al-Taymi said: If Muhammad (peace be upon him) died, I would marry Aisha." This is supported by the Almighty's saying: (**Whether you reveal anything or conceal it**, **God is All-Knowing of all things**.). It is a threat and a threat to whoever declares or conceals marriage to the wives of the Prophet (PBUH) after him.

(**There is no blame on them regarding their fathers**, **nor their sons**, **nor their brothers**, **nor their brothers' sons**, **nor their sisters' sons**, **nor their women**, **nor what their right hands possess**, **and they feared**. **God**. **Indeed**, **God is a witness over all things**). After God Almighty commanded men to address women from behind a veil when they asked them for something, He excluded fathers, sons, brothers and their sons, sisters' sons, slaves, and women, because a woman is not obligated to veil in front of someone like her. And God Almighty said: (their women) because non-believers describe believing women to their men, and a similar example of that was presented in verse 31 of Surah An-Nur, vol. 5, p. 417.

May peace and blessings be upon him. **Verse 56-58**:

(**Indeed**, **God and His angels bless the Prophet**. **O you who have believed**, **bless him and grant him complete peace**. (56) **Indeed**, **those who harm God**

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and His Messenger, **may God curse them in this world**. **And the Hereafter**, **and has prepared for them a humiliating torment**. (57) **And those who harm believing men and believing women other than what they have earned have indeed endured slander and manifest sin**. (58))

Meaning:

(**Indeed**, **God and His angels bless the Prophet**. **O you who have believed**, **bless him and grant him peace**.

Thank you). God's blessings upon the Prophet means contentment, mercy, and praising him with all goodness, prayers upon him from the angels mean acclamation, and among the believers is supplication to raise one's status. Imam Al-Rida (peace be upon him) was asked about the meaning of the prayers of God, the angels, and the believers upon the Prophet? He said: Prayer is from God - mercy, from the angels is purification, and from the believers is supplication... Prayer is not limited to the Prophet, God, the angels, and the believers in the message of Muhammad (PBUH). Every human being acts on something from his Sunnah, studies it, infers evidence from it, or writes it down, or mentions one of his virtues, may God's blessings be upon him, whether he is a believer or a non-believer, whether he wants it or not.

Imam Jaafar al-Sadiq (peace be upon him) said: A man's prayer upon Muhammad is like his saying: Glory be to God, praise be to God, there is no god but God, and God is great. The Imam wants the reward for praying upon Muhammad to be exactly the same as the reward for praising, praising, glorifying, and glorifying God. And on the authority of the Greatest Messenger (PBUH), he said: The truly miserly is the one in

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whose presence I am mentioned and he does not pray for me. O God, bless Muhammad and his family.

How do we pray for you, O Messenger of God?

In Sahih al-Bukhari, Part 8, chapter "Prayers upon Muhammad," and the interpretation of al-Tabari, al-Razi, al-Maraghi, and other commentators, and in the books of hadith scholars as well: It was said: O Messenger of God, how can we pray upon you? He said: Say, O God, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. You are Praiseworthy and Glorious. O God, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. You are Praiseworthy and Glorious.

In the interpretation of "Ruh al-Bayan" by Ismail Haqqi: "The person praying should say: O God, bless Muhammad and the family of Muhammad by repeating the word "Ali." The Sunnis committed to introducing "Ali" to the family in response to the Shiites, as they prohibited the mention of "Ali" between the Prophet and his family." We do not find any difference between the statement of the one who said: O God, bless Muhammad and the family of Muhammad, and the statement of the one who said: and the family of Muhammad. As for the hadith: "Whoever separates me from my descendants will not receive my intercession," God knows best its authenticity. Imam Al-Shafi'i said:

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An obligation from God in the Qur'an that he revealed

O people of the family of the Messenger of God, I love you

Whoever does not pray for you has no prayer

Enough of how great you are

(**Indeed**, **those who harm God and His Messenger**, **God has cursed them in this world and the hereafter**, **and has prepared for them a humiliating punishment**.). What is meant by harming God Almighty is His anger and vengeance, and the reason for His anger is ungratefulness, attributing a partner or child to Him, or disobeying one of His rulings, and harming the Messenger is by denying his message or neglecting his Sunnah. As for the curse from God, it is expulsion and being removed from His mercy, and from people are cursing and calling for evil. In Nahj al-Balagha, God cursed those who enjoin good and abandon it, and those who forbid evil who do it.

(**And those who harm believing men**, **male and female**, **other than what they have earned - they bear slander and clear sin**.). Without what they have acquired, that is, without a crime for which they deserve harm, and harm occurs through backbiting, maliciousness, slander, and so on, and in the hadith: "A Muslim is one who keeps people safe from his hand and tongue... A believer is honored by refraining from harming people... And he who humiliates people is one who insults people." Imam Ali (peace be upon him) said: The worst of people is he who does

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not trust anyone because of his bad thoughts, and no one trusts him because of his bad actions.

The obligation of hijab, verses 59–62:

(O Prophet, tell your wives and your daughters and the women of the believers to draw down their cloaks over themselves. That is better, that they should be recognized and not be harmed. And God is Forgiving. Merciful (59) If the hypocrites and those in whose hearts is a disease and those who tremble in Medina do not desist, We will certainly tempt you with them, and then they will not be your neighbors therein except A little (60) cursed

Wherever they are found, they are taken and killed with complete slaughter. (61) The Sunnah of God among those who passed away before, and you will not find any change to the Sunnah of God. (62))

the language :

Jalabib is the plural of jilbab, and there are sayings in its meaning, including that it is a robe that covers a woman from her head to her feet, and among them is that it is a veil that covers her head and face, and this is based on the author of Majma' al-Bayan. And two doors are closed. The shakers are the ones who fabricate lies, spread falsehoods, and are known today as those who incite psychological warfare. Temptation with something is incitement to do it, and what is meant here is that we will entice you with them, order you to kill them. They were educated and found. And they left.

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Parsing:

The sentence yadnin is the direct object of qal. That is the lowest subject and predicate, and the noun of "that is known" is in the genitive case of "with" which is omitted. Lengrinc's lam is located in the answer to a deleted section. Then they will not treat you kindly to Lengrinc. Except a little is an adjective for something omitted, i.e., except for a little time. And cursed is the condition of the subject who neighbors you, or it is in the accusative case of slander and insult, i.e. revile and criticize. And whenever there is a place in the accusative case, they cultured, and it asserts two verbs, the first they cultured and the second they took. The Sunnah of God is in the accusative case, i.e. God established that as a Sunnah in past nations.

Meaning:

We have come across two verses that indicate the obligation of the hijab for women: The first is the Almighty's saying: And they should not reveal their adornment except to their husbands, verse 31 of Surah An-Nur, vol. 5, p. 415. The second is the Almighty's saying: And when you ask them for anything, ask them from behind the veil, verse 53 of Surah

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Al-Ahzab, and the clearest of these two verses is the Almighty's saying: (**O Prophet**, **tell your wives**, **your daughters**, **and the women of the believers to bring down some of their cloaks over them**.) The Almighty's saying: "Draw over them some of their garments" is general and includes covering and veiling for all parts of the body, including the head and face, and this inclusion is supported by His Almighty's saying: "That is more likely that they should be recognized and not harmed." At the beginning of Islam, Muslim women used to leave their homes

uncovered and dressed according to the pre-Islamic custom, so God Almighty asked His noble Prophet in this verse to command them to cover and hijab, and the command indicates the obligation, so the hijab is obligatory.. Yes, the face and the hands have come out of this generality due to the Almighty's saying: "And let them not display their adornment except what is apparent."

(**That is the least they should know**) With chastity and protection, the hijab protects the veiled woman from the greed of immoral and suspicious people (so they will not be harmed) by opposition and immoral looks. (**And God is Forgiving and Merciful**) He forgives what is past, and has mercy on those who repent and repent.

(**If the hypocrites and those in whose hearts is sickness and the tremors in Medina do not desist**, **We will surely tempt you with them**, **and then they will not be your neighbors therein except for a little while**.). The hypocrites are those who harbored disbelief and demonstrated faith, and the tremors are a group of hypocrites who used to spread misleading propaganda against the Prophet (may God bless him and grant him peace) and the Companions, and cast doubt on those with weak faith whom God Almighty expressed by saying: (**And those in whose hearts is a disease**). The verse is a threat and a threat to kill and exile the hypocrites and those who listen to them if they do not desist from the misguidance and corruption they are doing.

Psychological warfare:

In our time, trembling is called psychological warfare, and the forces of evil have mastered it, and have achieved the goal of spreading lies and falsehoods by every means, through newspapers, radio, television, movies, speeches, publications, schools, universities, books, stories, etc. These devices repeat the same lie to people

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every day over and over until the truth finds no place among the good and sincere people unless they are fully aware and have prior knowledge of the propaganda of colonialism and Zionism. And their misleading methods.

I read in the Egyptian newspaper "Akhbar Al-Youm" issue No. 13-12-69: "Israeli propaganda has 890 newspapers in the world to spread false news, in addition to Zionism's control over many media outlets indirectly, such as television, radio, advertisements, etc." I do not know: Are Beirut newspapers that have a close connection to colonialism and Zionism included in this census or not? Whatever it is, Israel - praise be to God - has begun to feel the severity of the harsh strikes from Arab hands... and that they are sufficient to eliminate the propaganda fabricated by America and its protégé Israel, and broadcast by the agents after they have paid the price.

(**Cursed wherever they are found, they will be taken and utterly killed**.). They are cursed on every tongue because their religion is dirhams and dinars, and their work is deception, lies and deceit... and there is no cure for them except death wherever they are because they are like a rotten organ that corrupts the entire body if it is not cut off from it. (**The Sunnah of God is among those who passed away before, and you will not find any change to the Sunnah of God**.). What is meant by the Sunnah of God here is the ruling of God Almighty regarding the misguided person, which is the killing that He, His wisdom exalted, has prescribed since eternity, and this ruling will remain forever without change or modification.

People ask you about the Hour, **verses 63-69**:

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(**People ask you about the Hour. Say, "The knowledge of it is only with Allah, but what can make you know? Perhaps the Hour will be near.** (63) **Indeed, Allah has cursed the disbelievers and has prepared for them a burning fire.** (64) **They will abide therein forever. They will not find a guardian or a helper.** (65) **On the day their faces are turned into the Fire, they will say, "If only we had obeyed God and obeyed the Messenger.** (66) **And they said, 'Our Lord! We obeyed our masters and our elders, so they led us astray from the way** (67) **Our Lord, grant them double the punishment and curse them with a great curse** (68) **O you who have believed, do not be Like those who harmed Moses, but God cleared him of what they said, and he was of honor in the sight of God** (69))

the language :

The Hour is the Day of Resurrection. And you do not know what made you knowledgeable and knowledgeable. And twice as weak.

Parsing:

And what you know (what) is an interrogative in the nominative position with the beginning, and its meaning is negation, and the sentence "you know" is a predicate and the subject of the verb is deleted, i.e. "and no one knows" with it. Soon is an adjective for the deleted word, i.e. soon. And they will live forever among the disbelievers. One day they will find nothing. I wish we had (ya) just for the sake of warning, and it was said: The caller is deleted, i.e., oh these. Al-Sabila is the second object of "they led us astray" in the place of the transitive hamza, and it is permissible

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for the path to be in the accusative case by removing the subjunctive, i.e. from the path.

Meaning:

(**People ask you about the Hour**. **Say**, "**The knowledge of it is only with God**, **but He does not know you**. **Perhaps the Hour will be near**."). A similar example is presented in verse 187 of Surat Al-A'raf, vol. 3, p. 431.

(**Indeed**, **God has cursed the disbelievers and has prepared for them a burning fire wherein they will abide forever**. **They will find neither a guardian nor a helper**. **On the day their faces are turned into the Fire**, **they will say**, "**If only we had obeyed God**." **And we obeyed the Messenger**). The disbelievers and disobedient people will be led tomorrow to the torment of burning, and there will be no helper or excuse for them, so they will bite the hand of remorse for what they neglected in disobeying God and the Messenger…but "the transgressors regret it, and the hour of remorse has come." A similar example was presented in verse 27 of Surat Al-Furqan, Part 5, p. 464.

(**And they said**, "**Our Lord**, **we have obeyed our masters and our elders**, **but they have led us astray from the path**. **Our Lord**, **give them double the punishment and curse them with a great curse**."). What is meant by the masters and the great is the leaders of religion and the world, and by the cursed is the disgrace. The weak have attributed the guilt to the leaders on both sides, and they have asked God to double the punishment for them. Whoever examines history will see that the ignorant nation is led - in most cases - by tyrants and cruel people, while the people of awareness and knowledge cannot be trusted with their interests except

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trustworthy and sincere people. A similar example is presented in verse 38 of Surat Al-A'raf, Part 3, p. 326.

(**O you who have believed**, **do not be like those who harmed Moses**, **but God cleared him of what they said**, **and he was of honor in the sight of God**.). Those who harmed Moses (peace be upon him) were the Children of Israel. There is no doubt about that, as they described him as something that the prophets eschewed. The verse indicates that some of the companions had harmed the greatest Messenger (peace be upon him) and attributed it to something of which he was innocent, so God Almighty forbade Muslims from that. In some narrations: One day the Messenger of God (may God bless him and grant him peace) swore an oath, and a man from the Ansar said to him: This oath is what I seek for the face of God. His face turned red and then he said: God's mercy be upon Moses, for he was harmed more than this, so he was patient.

We offered the trust, **verses 70–73**:

(**O you who have believed**, **fear God and speak words of righteousness**. (**70**) **He will amend for you your deeds and forgive you your sins**. **And whoever obeys God and His Messenger has certainly succeeded**. **A great victory** (**71**) **Indeed**, **We offered the trust to the heavens and the earth and the mountains**, **but they refused to bear it and were afraid of it**, **but man carried it**. **Indeed**, **it was Unjust and ignorant** (**72**) **That God may punish the hypocrites**, **male and female**, **and the polytheists**, **male and female**, **and that God may turn to the believing men and believing women**. **And God is Forgiving**, **Merciful**. (**73**))

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the language :

The right word is the truth and honesty. It says: I showed the thing to him, meaning I showed it to him, and I showed it to him, and I showed it to him. And offering trust to the heavens, the earth, and the mountains is a metaphor for his great status.

Parsing:

The present tense is suitable for the answer "Say". They felt sorry for her by deleting the addition of any of her pregnancy. The lam in "to be tortured" is the lam of the consequence, such as: they gave birth to death, because the person did not bear the burden of trust in order to be tortured, but rather the result of the burden was disobedience, which is the cause of the torment.

Meaning:

(**O you who have believed**, **fear God and speak good words**. **He will make your deeds right for you and forgive you your sins**.). The correct saying is to speak the truth and honesty, and not conceal anything of it even if it is against yourself. What is meant here is what benefits people based on the Almighty's saying: (**He will improve your affairs**) God Almighty has made good speech a reason for good deeds, and an example of this is that you guide a lost person to the path of goodness and safety, or you support an oppressed person with a word of justice, or you say words that reconcile between two people, and other sayings that benefit people in one way or another. (**Whoever obeys God and His Messenger has achieved a great victory**.). He wins in this world with success and good conduct, and in the afterlife with God's satisfaction and reward.

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(**Indeed**, **We offered the trust to the heavens and the earth and the mountains**, **but they refused to bear it and were afraid of it**, **and man carried it**.). The commentators differed regarding the meaning of trustworthiness. Some said: It is obligation and obedience. Some said: It is the word "There is no god but God." A third said: It is the human organs, such as his hearing, sight, hand, and foot, and that he must use them for what they were created for. A fourth said that it is trustworthiness in money.. What we see is that it is sacrificing the individual interest for the benefit of the group, for nothing but the sake of God and humanity, because this sacrifice has reached such a level of weight and magnitude that if I presented the most powerful creation, such as the heavens, the earth, and the mountains, to pity them, assuming that they sense and feel.

The purpose of mentioning the heavens, the earth, and the mountains is to point out the greatness of this sacrifice and its consequences, and that man is the only creature among the beings who can struggle against his lustful self and its desires, and resist its whims and inclinations. As for the Almighty's saying: (**It was**

Unjustly and ignorantly) It means that a person wrongs himself and others if he betrays this trust, and is ignorant of the bad consequences that result from his betrayal.

(**May God punish the hypocrites**, **both men and women**.) Those who pretend to be honest, but they are traitors (**And the polytheists**, **male and female**) God punishes them because the crime of polytheism cannot be expiated by anything, not even sacrifice and sacrifice (**And God forgives the believing men and believing**

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women) If they avoid their negligence (**And God is Forgiving and Merciful**) That is, He forgives those who repent, and has mercy on the oppressed.

O God, bless Muhammad and his family with a blessing that will intercede for us on the day of need.

Surah Sheba

Meccan, and its verses are 54.

In the name of God, the most gracious, the most merciful

Praise be to God, to whom belongs whatever is in the heavens, verse 1–6:

(**Praise be to God, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs all praise in the Hereafter, and He is the All–Wise, the All–Aware** (1) **He knows what enters the earth and what comes out of it And what descends from the sky and what ascends therein. And He is the Most Merciful, the Forgiving**. (2) **And those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will certainly come to you, Knower of the Unseen." The weight of an atom in the heavens or in the earth escapes from Him, nor is there anything smaller than that or greater except that it is in a clear Book**. (3) **That He may reward those who believe and work. Those who do righteous deeds – for them is forgiveness and generous provision**. (4) **And those who strive in Our signs to be hindered – those – for them is a punishment of painful disgrace**. (5) **And those who were given will see The knowledge that has been sent down to**

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you from your Lord is the truth and guides to the path of the Mighty, the Praiseworthy (6))

the language :

Login Login. And the ascension. He is not absent from him and he is not absent from him. And they are incapable of any precedent to show their inability. What is meant by punishment here is the worst torment, and it is clear.

Parsing:

Praise be to God, beginner and news. The conjunction is a statement from the word majesty. The world of the unseen is an attribute of my Lord. Neither the smallest nor the largest conjunction is equal to the weight of an atom. The source of "to reward" is related to "no" and is isolated from it. And those who strive have a first beginning, and those have a second beginning, and for them is the torment of the news, and the second beginning, and its news is the news of the first beginning. And they are incapable of the state of an actor who strives. And the one who sent down to you is the first object so that those who have been given knowledge may see, and the truth is the second object, and "he" is the pronoun of the class, and he guides as a conjunction of the truth because the verb here

In the meaning of the name, that is, guidance to the path of the Mighty, the Praiseworthy.

Meaning:

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(**Praise be to God**, **to whom belongs whatever is in the heavens and whatever is in the earth**, **and to Him belongs all praise in the Hereafter**, **and He is the All-Wise**, **the All-Aware**). God Almighty is the One who deserves praise in both worlds, and is the Owner of the universe and its ruler of all that is in it according to His knowledge and wisdom. In Nahj al-Balagha: We praise Him for His great benevolence, His luminous proof, and the abundance of His bounty and gratitude, a praise that fulfills His right, fulfills His gratitude, brings His reward near, and brings reward for His goodness.

(**He knows what enters the earth and what comes out of it and what descends from the sky and what ascends therein**, **and He is the Most Merciful**, **the Forgiving**.). This meaning was repeated in many verses, including verse 59 of Surat Al-An'am, vol. 3, p. 200, and verse 61 of Surat Yunus, vol. 4, p. 174, and its summary is that God is All-Knowing of all things.

(**And those who disbelieve say**, "**The Hour will not come to us**." **Say**, "**Yes**, **by my Lord**, **it will certainly come to you**."). Progress in the same way

Verse 53 of Surat Yunus, vol. 4, p. 168 (**The Knower of the Unseen**, **not the weight of an atom escapes Him in the heavens or in the earth**, **nor is there anything smaller than that or greater except in a clear Book**.). The clear book is a metaphor for preservation, and the meaning is that knowledge of the Hour is with God, and no one except Him will reveal it at its time. See the interpretation of verse 187 of Surat Al-A'raf, vol. 3, p. 431.

(**That He may reward those who believe and do righteous deeds**. **For them is forgiveness and a generous provision**. **And as for those who strive in Our**

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verses to be helpless, **for them is a torment of wrath**. **Painful**). This is an explanation of the wisdom behind the resurrection, which is that God will reward those who did good with good, and those who did evil because of what they did. See Part 4, p. 132, paragraph "Reckoning and punishment are inevitable."

(**And those who have been given knowledge see that what has been sent down to you from your Lord is the truth and guides to the path of the Mighty**, **the Praiseworthy**.). What is meant by those who have been given knowledge is every fair scholar in every time and place, and what is meant by the one who has revealed to you the Qur'an, and the meaning is that any scholar who studies the Qur'an correctly must conclude that it is true from God, because he guides to that which is most upright in his faith, his law, and all his teachings.

The disbelievers in the Last Day, **verse 7–9**:

(**And those who disbelieved said**, "**Shall we direct you to a man who will inform you? When you tear every torn thing in pieces**, **you are indeed a new creation**. (7) **Has he invented a lie against God**, **or is there a garden in him? Those who do not believe in the Hereafter will be in torment and far–away error**. (8) **Have they not seen what is before them and what is behind them of the heavens and the earth? If it should cause an eclipse**, **the earth with them**, **or We send down upon them a portion from the sky**. **Indeed**, **in that is a sign for every servant who turns back** (**9**))

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the language :

Dismemberment means cutting and separating. It is said: God will tear them apart, meaning that He will divide them and disperse them. What is meant by "you will be torn apart" in the verse is that you will die in the graves. What is meant by the new creation is resurrection. And paradise is madness. Kasfa is the plural of Kasfa, which is a piece. And Muneeb will return.

Parsing:

If it relates to a deleted verb, i.e. if you are torn apart, you are resurrected, and it is not permissible for it to relate to someone telling you, because the news was before the tearing, not after it or at the time. Everything that is torn has an absolute effect. The sentence "You are in a new creation" has an effect that informs you. And the origin of it was fabricated against God. Did he invent it? When the question hamza entered the wasl hamza, it dropped it.

Meaning:

(**And those who disbelieved said**: **Shall we direct you to a man who will inform you? When you are torn asunder**, **you are a new creation**. **Has he invented a lie against God or is there a madness in him?**). This is how the polytheists said: Muhammad is a liar or crazy - we seek refuge in God - and why did they utter the word disbelief? .. Because the Prophet said: After death, man is resurrected alive.. And there is no evidence for their denial of this except astonishment and astonishment, just like their saying: "Make the gods one god. This is something amazing." It is, as you can see, derived from themselves and their perception, and the meaning of this is that they deny reality by idea and perception, knowing that an idea is not true unless it is a reflection of reality and its core, and that whoever embraces a theory must prove its truthfulness with the existence of the

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reality expressed, and he does not have the right to deny reality with a preconceived idea that is not based on a basis.. Imam Ali (peace be upon him) refers to this by saying: "Men are known by the truth, but they do not know it." Right to men. (**Rather**, **those who do not believe in the Hereafter will be in torment and far-away misguidance**.). They are in ignorance and misguidance because they measured truth and reality with their thoughts and illusions, and vice versa

It is correct, meaning they should measure their ideas with truth and reality.

(**Have they not seen what is before them and what is behind them of the heaven and the earth?**). God Almighty says to the deniers: What is the wonder of your resurrection after death: "Is not He who created the heavens and the earth able to create the like of them?" Doesn't this creation indicate His oneness and the perfection of His power, including the return to life after death? We talked about this repeatedly. See Part 1, p. 77, Part 2, p. 396, Part 4, p. 132.

(**If He so desires**, **We will cause the earth to swallow them up or cause drops from the sky to fall on them**. **Indeed**, **in that is a sign for every servant who repents**.). This is a reference to the creation of the heavens and the earth, as it indicates the greatness of God and His ability to bring life to life, and it is irrelevant to those who resort to their reason and conscience. As for the Almighty's saying: (**If He wills**, **We will cause the earth to swallow them up**.) It is a threat and a threat to those who deny and disbelieve in the afterlife, lest the earth swallow him up, or the sky throw pieces of fire at him and burn him.

David and Solomon verse 10-14:

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(**And indeed We bestowed upon David bounty from Us, O mountains of Ubi with him and the birds, and We made for him iron**. (10) **Do what is right and esteem in narrative, and do righteousness. Indeed, I am** (11) **And for Solomon the wind was a month, and its beginning was a month, and We sent down for him a spring of drops, and among the jinn there were those who worked before him by the permission of his Lord. And whoever of them swerves from Our command – We will make him taste the torment of the Blazing Fire**. (12) **They can make for him whatever he pleases of sanctuaries, statues, basins like a cup, and fixed pots. Work. The family of David is thankful, and few of My servants are thankful**. (13) **So when We decreed death upon him, what did they guide them to?**

(14) **His death, except for an animal of the earth that devours his offspring. Then when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in the humiliating torment**. (14))

the language :

Aoub means returning, and taawib is returning with praise, and what is meant by aobi here is praise. And sabaghat and sawabigh are plurals of sabigh, which is the complete form of clothing, and what is meant by sabaghat here is full, complete armor. It was estimated and modified. The narration is sequential, and the narration of iron is organized by it. And their morning was their walking in the morning, and their spirits were their walking in the evening. The diameter is made by breaking the casing of copper, iron or lead. And whoever deviates, who will make amends? Mihrab is the plural of mihrab, which is the temple. Statues is the plural of statue,

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which is an image of something. The plural of "jafna" is the qasaa. Al-jawabi is the plural of jabiya, which is the great basin. Pots is the plural of pot. Fixed anchors. And the woman is the big stick.

Parsing:

O Mountains of Obi, that is, we said, O Mountains of Obi. And bird is in the accusative case because it is attached to the place of mountains. The source is that I make an object for his sake, because we, meaning that he has iron for the sake of making armor, and it was said: that is interpreted in the sense of meaning. The wind is the object of a deleted verb, i.e. We subjected Solomon to the wind. It became a subject and predicate month, and the sentence was a form of wind. Among the jinn there are those who work. "Who" is the object of a deleted verb, that is, "And We have subjected to him" among the jinn there are those who work. And the family of David, that is, O family of David, and the object of "work" is deleted, and "thank you" is the object for the sake of it, meaning do good deeds in gratitude to God. There is little news in advance, and gratitude is a delayed beginning. And if they were, "an" was simplified from the heavy word, and its noun was deleted, that is, they, and the infinitive infinitive instead of an inclusion of the jinn, meaning that the jinn showed their ignorance, and the meaning is that the ignorance of the jinn appeared.

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Meaning:

(**And We gave David a bounty from Us**, **O mountains of Ubi with him and the birds**, **and We made for him iron**.). God Almighty said in verse 15 of Surah An-Naml: (**And We gave David and Solomon knowledge**). In verse 162 of

Surah An-Nisa: (**And We gave David Psalms**). In the verse we are considering, God Almighty mentioned that He bestowed upon David the blessing of a melodious voice, the purity of which mountains and birds almost responded to. And in verse 78 of Surat Al-Anbiya', we said that it is permissible for the glorification of mountains and birds to be in the manner of the truth with David, because God has power over all things. Someone said: What is meant by the glorification of mountains and birds with him is that they inspired praise to him, so when he saw them, he said, repeating: Glory be to Him who created and fashioned... And also God blessed David with the ability to make iron voluntarily, so he could do whatever he wanted with it without protecting it with fire, or hitting it with a hammer. .. It is possible that God Almighty inspired him with the reasons and means that make iron malleable.

(**To make prepositions and decrees in narration**). God Almighty says to David: Make armor from iron, and make it well so that it protects the fighter from the sword, arrow, and spear, and does not prevent him from moving as he wants. (**And do righteousness**. **Indeed**, **I am All-Seeing of what you do**.). The speech is to David and his family, in which God commands them to do good deeds and promises them reward and reward for them. The equivalent of these two verses was presented in Surat Al-Anbiya, verses 79 and 80, vol. 5, p. 292.

(**And for Solomon**, **the wind had its beginning for a month and its departure for a month**.). The apparent meaning of the verse indicates that the wind was carrying Solomon, by God's command, to wherever he wanted, and that in the morning it would cover a full month's journey on camels or on foot, and the same in the evening. (**And We gave him a spring of rain**).

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The drop means copper or iron, and liquefaction is melting, and the meaning is that God Almighty melted the steel for Solomon exactly as He softened it for his father David.. It is possible that God guided him to the reason for liquefaction and melting.

(**And among the jinn are those who work before Him by the permission of their Lord**. **And whoever of them swerves from Our command – We will make him taste the torment of the Blazing Fire**. **They will make for him whatever pits they please**. **And statues and pots like pots**, **and fixed pots**.). It is presented with the interpretation of verse 82 of Surat Al-Anbiya, vol. 5, p. 293

(**Do the work of the family of David with gratitude**, **and few of My servants are thankful**.). Ibn Arayy mentioned this noble verse in the fourth part of Al-Futuhaat, and said: Gratitude is when you see a blessing from God, and not from anyone else. God Almighty revealed to Moses: Give thanks to Me as you should be grateful.

Moses said: Who can do that, O Lord? He said to him: If you see the blessing from me, you have thanked me.

(**And when We decreed death upon him**, **nothing indicated to them his death except an animal of the earth devouring his seed**. **And when he fell down**, **it became clear to the jinn that if only they had known the unseen**. **They remained in humiliating torment**). A pronoun on it goes back to Solomon, and the earth animal is the earth that eats wood, and the woman is the stick, and the meaning is that Solomon passed away while leaning on his staff, and that after death he remained like that until God willed, and that the humans and jinn were looking at him and thought he was alive, until the earth crawled in his staff and

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ate its insides, so it broke and Solomon fell, and everyone knew of his death, and it appeared. For people, the jinn do not know the unseen, because if they had known, they would not have stayed in Solomon's captivity and service while he was dead.

If some of what is in these verses is normally impossible, then it is permissible in the eyes of reason, and for this reason we believe it and acknowledge it as believers in the principle of revelation from God to His noble Prophet. See Part 2, p. 61, paragraph "The rationally abstainable and the habitually abstainable."

Criticism of religious thought:

On the occasion of the mention of jinn and supernatural customs mentioned in these verses, we refer to a book published these days, called "Criticism of Religious Thought" - we are now in November 1969 - and there has been a lot of talk about it and its author. Whoever reads the book will judge - at first glance - its author that he stands in a position of doubt and skepticism towards all religions, and the author has explicitly admitted this on pages 29, 77 and elsewhere.

But whoever reads the book and takes into account the apparent meaning rather than the inner aspect, will see that the primary motivation for this doubt and uncertainty are the following matters:

The first: The attempt of some believers to reconcile the texts of the Holy Qur'an with the discoveries of modern science, and their exaggeration in interpretation beyond what the word can bear. The author cited many evidences for this, including what he quoted from some on page 37: that the discovery of the laws of light indicates conclusive evidence of the existence of angels and jinn... The author

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commented on this by saying: I do not know what the nature of the relationship is between the theory of light on the one hand, and the existence of jinn and angels on the other hand. Other.

The second matter: rigid rites and rituals that do not suit the civilization of the twentieth century, as he put it.

The third matter: Some clerics support feudalism and colonialism in the name of Islam and Christianity. The book is full of evidence for this, including his statement on page 23: "Religion in Europe was an ally of the feudal organization, and it remains this way in most backward countries, especially in the Arab world. Religion has become the official ideology of backward reactionary forces in the Arab world and outside it, which are explicitly and directly linked to the new colonialism it leads. America.

The author has extensively criticized the book "Christianity and Islam in Lebanon," which is a collection of lectures at the Lebanese Symposium of 1965, delivered by four clerics: a Sunni, a Shiite, two Christians, and four secularists, but they spoke in the name of religion, and they all pledged to God to constantly strive to remove the artificial barriers between Islam and Christianity.

The author said in response to these pact lecturers on page 64: The first goal of these lectures and the pact is the Christians' keenness on the existing regime in Lebanon, considering that they are its beneficiaries more than the Muslims, who largely belong to the poor, laboring group. A group of Muslims responded to the Christians and, in the name of religion, promoted the existing regime in Lebanon with all its social, economic, and political implications. They did so for no other reason than because this regime brings profits and benefits to them and the Christians... and in order to divert attention from The woes and evils of the existing regime - this Muslim group,

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along with the Christians, carried slogans of understanding, brotherhood, love, and Lebanon's highest interest.

As for the conclusive evidence that this is the goal of the pledged lecturers at the Lebanese symposium in 1965, the author presents it on page 60 by saying: Islam does not recognize the Gospel, nor the Trinity, nor sin and redemption, nor the crucifixion of Jesus Christ, his burial, and his exit from the grave, and other things that Christians believe in. They also deny the Qur'an and the prophecy of Muhammad (PBUH)... So how can the pledged lecturers remove this? Barriers? What is best and most appropriate - the author has yet to speak - is for understanding and dialogue to take place between the Lebanese on a national level, and on the basis of common interest. As for religion, it should be left to the individual's choice according to his mood and conviction.

From these author's statements and many others in the book "Critique of Religious Thought", it becomes clear to us that the secret to his apparent criticism lies - as we have indicated - in the arbitrariness of those who tried to reconcile religious texts with modern science, in rigid rituals, and the deviation of those who gave themselves up to feudalism and colonialism, and justified oppression and exploitation in the name of religion... even if all the clerics were sincere to it, understood it correctly, and explained it to the people as it was revealed to Jesus and Muhammad, and it was not They buy it for a small price - when a critic or a paid person finds an outlet to criticize and doubt Islam or Christianity... But what is heartbreaking is that some people falsely and intrusively assumed the name of religion, and others set themselves up to sabotage it and distort its truths after they took the price from the enemies of

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God and humanity... The reaction was from the author of "Criticism of Religious Thought" and others, and it was said: This author is also paid.

But what is the fault of religion if it is exploited by opportunists and characterized by intruders? It would have been better for the author to look at religion as a force that guides a person to a better life, and that it is separate from everything that the mind rejects, and that it clashes with one of the facts of life. If he had wanted this, he would have found many evidences in the Book of God, the Sunnah of His Prophet, and the history of Islam and Muslims. This fact has been recognized by dozens of non-Muslim scholars of the East and West.

See vol. 1, p. 38, paragraph "The Qur'an and Modern Science," vol. 3, p. 465, paragraph "Religion and the Call to Life," vol. 5, p. 23, paragraph "Islam is the religion of nature."

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Sheba verses 15–21:

(Indeed, there was a sign for Saba in their dwelling place: two gardens on the right and on the left. Eat of the provision of your Lord, and give thanks to Him. It is a good land, and a Forgiving Lord. (15) So they turned away, so We sent upon them a torrent of calamity and replaced them with two gardens of gardens that eat whole grains and worms and some of a little Sidr. (16) That We rewarded them for what they disbelieved, and can We reward anything but the unbelievers? (17) And We have placed between them and the towns which We have blessed clear towns, and We have decreed therein the journey. They shall travel therein for nights. And secure days. (18) Then they said, "Our Lord, give us distance between our

journeys." And they wronged themselves, so We made them only stories and tore them to pieces, all torn. Indeed, in that are signs for every steadfast person. Grateful (19) And indeed Iblis confirmed his suspicion against them, so they followed him except a party of believers (20) And he had no authority over them except that We might know who believes. of the Hereafter from those who are in doubt about it, and your Lord is a Guardian over all things (21))

the language :

Sheba is a tribe of Arabs named after the father from whom it descended. The word "aram" with a kasra on the "ra" is said to mean: it is the dam that holds the water, so it rises and waters the crops. Eating the eaten fruit. The khat is the arak tree. And the same tamarisk.

Parsing:

Aya is the name of Kahn, and of Saba, its news and in their dwelling is related to what was related to Saba. Two cheeks instead of a verse. To the right and left are two committees. And eat, meaning they are told to eat. The town of Taiba is a predicate of a deleted subject, i.e., this is the town of Taiba. Two cheeks, a second effect, we would have replaced them. My beings have the characteristics of two committees. And drinking instead of eating. It is a conjunction for eat. This stands in place of the absolute effect of "We rewarded them," meaning that is the reward: "We rewarded them." And they walked, meaning they were told: "Walk." Everything that is torn has an absolute effect. I think it is an effect of truth. Among

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the authority of "from" is the additional noun of parsing, and the authority of the noun was, and it has its predicate over them.

Story summary:

In the history of Al-Masoudi, what can be summed up is that the first king of Yemen was Saba bin Yashjab bin Ya'arub bin Qahtan. His name was Abd Shams, and it was called Saba because of his captivity. The land of Saba was the most fertile, richest and most abundant land in Yemen, and before that it was ridden by floods, destroying crops and demolishing buildings. So the king of the people gathered the people of knowledge at that time and consulted them about the matter of the flood, so their opinion was unanimous that they would erect a dam between... Two mountains, and the king took their word, and they made doors for the dam that opened and closed so that they could control the water according to their needs. This dam was known as the city of Ma'rib, which is close to the dam. Then the water worked on the dam, and weakened it over the years, so it became ruined and the water poured out of it and flooded the homes and gardens, so the inhabitants migrated and dispersed in many parts of the earth, and from here it was said in the proverbs: The hands of Sheba dispersed.

In the interpretation of Al-Tabari and Majma' Al-Bayan: A questioner asked the Messenger of God (PBUH) about Sheba? He said: He was an Arab man, and he had ten children: six of them became virtuous, and four became ungrateful. As for those who wished, they were Kinda, Himyar, Al-Azd, Al-Ash'ariyyun, Madhaj, and Anmar, among whom were Khath'am and Bajila, and as for those who were euphoric, they were Amilah, Judham, Lakhm, and Ghassan.

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In Tafsir al-Maraghi: Researchers in the modern era had doubts about this dam until the French orientalist "Arno" was able to reach Ma'rib in 1843.

He saw its effects, and drew pictures of it that he published in the French magazine in 1874. Then Halevy and Glazer later visited Ma'rib and agreed with him in what he said and described.

Meaning:

(**Indeed there was a sign for Saba in their dwelling place**: **two gardens to the right and to the left**. **Eat of the provision of your Lord and give thanks to Him**. **It is a good land and a Forgiving Lord**.). A sign, that is, an indication and a sign of God's abundant blessings in that land. Two gardens to the right and to the left are a symbol of fertility and prosperity in every part of the country, and the one who passes through the land of Sheba, wherever he turns, will see the good things to his right and to his left. And God Almighty commanded the people of Sheba, the people of that good land, commanding them through the tongue of His prophets and messengers to enjoy His bounties and to thank Him and unite with Him. (**So they turned away, so We sent upon them a torrent of calamity and replaced them with two gardens of gardens that eat whole grains and worms and some of a little lotus**.). They sought help from God's grace in disobeying Him, and they had no need of His grace in worshiping Him. So He warned them and warned them through His messengers, but they did not benefit from the vow or learn from the lessons. So He sent upon them a great torrent that destroyed the dam and destroyed the crops and udders. God replaced them with lush gardens and vibrant orchards, trees that do not grow fat or benefit from hunger, such as the tamarisk and

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the sidar and the like that grow in the desert. It is palatable only to a hungry animal or a person exhausted by poverty and need.

(**That is We rewarded them for what they disbelieved**. **And do We reward anything but the unbelievers?**). He rewarded them with poverty, which is the most horrific punishment. In one narration: poverty is the red death. In a second: Poverty is almost blasphemy. And in a third: poverty is blackness of the face in both worlds. Imam Ali (peace be upon him) said to his son Muhammad ibn al-Hanafiyya: Poverty is a deficiency in religion – that is, it forces a person to disobey God – astonishing to the mind, and a cause for abhorrence.

(**And We placed between them and the towns which We had blessed conspicuous towns and ordained the travel therein**. **Walk therein in safety for nights and days**.). A pronoun among them refers to the people of Sheba, and what is meant by "villages" is the villages of the Levant – as the commentators said – and God blessed them with water, trees, fertility and fruits, and it is apparent that the villages were close to each other, and we were able to walk.

We divided the stages of travel between village and village, such that the traveler was in one of them and in the evening in another… The verse describes the people of Sheba before the destruction of the dam, and its meaning is that one of God's blessings and grace upon them is that if one of them intended to travel, he would travel in safety and security from everything, not fearing anyone for his life or property, not carrying provisions, nor fearing hunger or thirst.

But their misery overcame them, they neglected blessings, and they were fed up with well-being (**They said**, "**Our Lord**, **give us distance between our journeys**.")

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Make between us and the villages clearings and ramparts so that we can ride on mounts and carry provisions on our journeys, just as the children of Israel did when they were filled with the blessing of manna and quails, and they said to Moses: (**So call upon your Lord to produce for us of what the earth grows of its herbs**, **and its cucumbers**, **and its garlic**, **and its lentils**, **and its onions**. **He said**, "**Will you exchange the one that is closer to the one?**" **It is good**) 61 Al-Baqarah. (**And they wronged themselves**) By tyranny and denial of blessings (**So We made them into fragments and tore them into pieces asunder**. **Indeed**, **in that are signs for every patient and grateful person**.). God Almighty dispersed them and distributed them throughout the regions of the earth until they became a thing of the past for generations, and an example for those who are patient in times of adversity and are grateful in times of prosperity.

(**Indeed**, **Iblis confirmed his suspicions against them**, **so they followed him**, **except for a group of believers**, **and he had no authority over them**.). Satan tempted them to disobey God, so those who disbelieved and transgressed listened to him and obeyed him, and those who believed and feared disobeyed him. This verse refers to what Satan said in verse 39 of Surah Al-Hijr: (**And I will surely mislead them all**, **except Your sincere servants among them**. **He said**, "**This is the straight path of Ali**. **Indeed**, **My servants**, **you have no authority over them except those of those who go astray who follow you**.") Part 4, p. 478.

(**Except that We may know who believes in the Hereafter from who is in doubt about it**.) God Almighty knows His servants better than they know themselves, but He tests them with good times and bad, and with desires and whims, so that their intentions and actions, for which they deserve reward and punishment, appear to the world of existence and sight.

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This meaning was repeated over and over again, including in verse 140 of Surat Al Imran, vol. 2, p. 164. (**And your Lord is a Guardian over all things**). Not an atom's weight escapes Him on earth or in heaven. In the hadith: Fear God as if you see Him, and if you do not see Him, He sees you.

Say, "Call upon those whom you claim." Verse 22–30:

(Say, "Call upon those whom you claim other than God. They do not possess an atom's weight in the heavens or in the earth, and they have no partner in them, nor has He among them any supporter." (22) And intercession is of no avail with Him except for those to whom He permits, until, when it has departed from their hearts, they say, "What is it that your Lord says?" They say, "The truth, and He is the Most High, the Great." (23) Say Who provides for you from the heavens and the earth? Say, "Allah, and indeed we or you are upon guidance or in clear error." (24) Say, "You will not be asked about what we have committed, nor will we be asked about what." (25) Say, "Our Lord will bring us together, then He will open between us with truth, and He is the Opener, the All–Knowing." (26) Say, "Show me those with whom you have joined partners." No, nay. He is God, the Mighty, the Wise. (27) And We have not sent you except as a bringer of good tidings and a warner to mankind, but most people do not know. (28) They say when will this promise come? If you are truthful (29) Tell you an appointed day from which you will not delay by an hour, nor advance it (30))

the language :

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What is meant by polytheism here is the share. And a certain back. And he terrified their hearts, and with the emphasis on "zai," the fear went away from their hearts. And we committed crimes. And he opens and rules. Al-Fattah is the ruler.

Parsing:

You claimed that it goes beyond two objects, and here they are omitted pronouns, that is, you claimed that they are gods from

Without God. Among the shirk "from" is an additional inflection, and the shirk is a subject, and the predicate is "they have in both of them" and the same is from a dahir. Otherwise, for whomever He has given permission, there is an absolute exception, that is, intercession with Him is of no benefit to anyone except for the one to whom He has given permission. God is a beginner and the news is deleted, that is, say, "May God bless you." Or beware of the noun that. And Aruni is multiplied to three in place of the transitive hamza, the first person's ya' is the first object, the second's wala', and the third's are partners. We have sent you to all of the states of Kaf, and in the surrounding sea, all in the sense of generality is only a state and is not acted upon in any other way, and the ta' in all is for exaggeration, like the ta' of a sign, meaning we have not sent you except in the state of your being general to all people in conveying the message. It is related to all people. Good news situation after situation.

Meaning:

(**Say**, "**Call upon those whom you claim other than God**."). The polytheists worshiped angels and idols, but the Prophet (may God bless him and grant him

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peace) forbade them, but they did not stop. He said to them, by order of God: Where is the evidence of the divinity of those whom you have made partners with God? Call them for benefit or harm, then see: Do they listen and respond? The purpose of this request is to establish proof against them by challenging and incapacitating them, and the same is true of the Almighty's saying: (**Say**, "**Call upon those whom you have claimed besides Him**, **for they will not have the power to remove harm from you or to transform it**.") 56 Al-Israa, vol. 5, p. 55.

(**They do not possess an atom's weight in the heavens or in the earth**, **and they have no partner in them**, **and he has no support from them**.). The pronoun "they do not own" and "theirs" and "them" refers to the alleged partners, and the pronoun "his" refers to him, the Most High, and the pronoun "theirs" refers to the heavens and the earth, and "the weight of an atom" is a metaphor for the most despicable and basest things, and "polytheism" is the share, and the appointed backer, and the meaning is that there is no partner for God or a helper, and no one owns anything with Him. (**Intercession is of no avail except for him whom He permits**.). This is a response to what the polytheists said: (**We only worship them so that they may bring us closer to God**.) 3 - Groups. See Part 1, p. 97, paragraph: "Intercession."

(Until when the fear went away - that is, the fear went away from their hearts, they said, "What did your Lord say?" They said: "The Truth, and He is the Most High, the Great.") The interpreters differed regarding the conscience of their hearts, to whom does he return?

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Who is the questioner and responsible? It is more likely that the pronoun refers, by context, to those in the heavens and the earth, and that this terror will happen to everyone when the Hour comes except those whom God wills, as stated in verse 87 of Surah An-Naml: (**And on the Day when the trumpet will be blown**, **then everyone in the heavens and everyone on earth will be terrified**, **except whom God wills**, **and all of them will come in humiliation**.). We said more than once: The verses of the Qur'an explain one another, and therefore the meaning is that when the Hour comes, the people of heaven and earth will be divided into two groups: a group that will be seized by the greatest fear, and a group that will be safe on that day, and it is to these that Almighty God referred, saying: (**Except whom God wills**) When the first group's panic calmed down a little, the second group asked: What did your Lord say? That is, what is our fate and fate? The responsible team answers: God spoke the truth and He is the Most High, the Great. This answer in its entirety indicates that there is no partner, no helper for God, and no intercession with Him except with His permission.

(**Say**, "**Who provides for you from the heavens and the earth?**"). The speech is about Say to the Messenger of God (may God bless him and grant him peace) and He provides for you for the polytheists. As for the provision of the sky, it is rain and light, and the provision of the earth is plants and crops (Say, God), not idols, nor angels, nor Jesus or Uzair. And since this was the only answer, the Almighty commanded His noble Prophet to answer with it for those responsible.

(**We**, **or you**, **are on guidance or in clear error**.). The Prophet is certain that he is on guidance, and that the polytheists are astray, but when they refused to submit to guidance and truth, he addressed them in this wise manner, and said to them: One of us is right and the other is wrong, so return to your minds and ask them: Which of us

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is right? This is the style of the Prophet of guidance and mercy, in addition to the fact that the one who is right has confidence in himself even if all the people of the earth disagree with him.

(**Say**, "**You will not be asked about what we have committed**, **nor will we be asked about what you do**."). This is like the Almighty saying: (**And if they disbelieve you**, **then tell me my work and you have your work**. **You are innocent of what I do and I am innocent of what you do**.) - 41 Yunus, vol. 4, p. 162 (**Say**, "**Our Lord will bring us together**, **then He will open between us with truth**, **and He is the Opener**, **the Knowing**."). The Last Day has names, including the Day of Collection. God Almighty said: (**The day He gathers you for the day of gathering**, **that is the day of deprivation**.) 9 - Al-Taghabun and Al-Fath, judgment and decision, and the meaning is that God Almighty will gather us and you to discuss reckoning, reward, and deeds, and then

The cover is revealed and you know which of the two parties was guided to the path?

(**Say**, "**Show me those with whom you have joined partners**."). A pronoun that refers to Him, the Almighty, and in the speech, it was deleted, i.e. show me the evidence that the idols are partners with God in His creation, or that they bring you closer to Him (no), there is no partner or helper for God and there is no intercession with Him except with His permission. (**Rather**, **He is God**, **the Mighty**, **the Wise**) There is no glory or power except for God and by God. As for the evidence of His wisdom and greatness, they are evident in the creation of the universe and its wonders.

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(**And We have not sent you except as a bearer of good tidings and a warner to mankind**, **but most people do not know**.). God Almighty sent Muhammad (PBUH) to all people at every time and place. See the interpretation of verse 92 of Surat Al-An'am, vol. 3, p. 225, and verse 40 of Surat Al-Ahzab. Paragraph: "When the prophethood was sealed with Muhammad" (**And they say**, "**When will this promise be fulfilled**, **if you are truthful?**"). It is presented in its literal text in verse 48 of Surah Yunus, Part 4, p. 166 (**Tell you an appointed time for a day from which you will not delay by an hour nor advance**.). Because God Almighty has promised resurrection, reckoning, and reward, and He will inevitably fulfill His promise, but at the time He has determined, His wisdom is clear. He does not precede it, nor delay it. So do not be deceived, O polytheists, by what you are in, for it is only for a period of time, whether long or short. Then to God will you all return, and He will inform you of what you have been doing.

That they believe in the Qur'an, **verses 31–33**:

(**And those who disbelieve say**: **We will never believe in this Qur'an nor in what is before it**. **Even if you could see**, **the wrongdoers are standing before their Lord**. **Some of them will return to one another**. (31) **Those who were oppressed say to those who were arrogant**, "**If you had not been away from guidance after it had come to you**. **Rather**, **you were sinners**. (32) **And those who were weakened said to those who were arrogant**.

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Rather, **it is a deception of night and day when you commanded us to disbelieve in God and set up rivals to Him**, **and they were filled with remorse when they saw the torment**, **and We placed shackles on them**. **The**

necks of those who disbelieved. **Will they be rewarded except for what they used to do?** (**33**))

the language :

He returned his voice, he repeated it, and the return is from a speech that was returned to its owner, and what is meant is that some of them return to each other, to say that each of the two groups refers the error to the other.

Parsing:

The effect of "you see" is omitted, as is the answer to "lo," meaning, "If you had seen the wrongdoers at that time, you would have seen wonder." And the deception of an actor of a deleted verb, i.e. he turns us away from the truth, he plots against us day and night. He added deception to night and day as a metaphor. And when you commanded us to use "when" in the accusative case, cunningly. The source of "to disbelieve" is in the genitive case with a deleted "ba" meaning that you command us to disbelieve in God.

Meaning:

(**And those who disbelieve say**: **We will never believe in this Qur'an or in what is before it**.) From the Torah and the Gospel. Those who said this were the Arab polytheists, as evidenced by verse 30 of Surat Al-Furqan: "And the Messenger said, O Lord, my people have taken this Qur'an as abandoned." They abandoned the Qur'an and disbelieved in it because it equated white with black, and He said to them: (**Let no people mock another people**, **perhaps they are better than them**, **nor let women mock others**, **perhaps they are better than them**. **And do not blame yourselves**, **nor rival one another**. **With titles**) - 11 rooms. They

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disbelieved in the prophecy of Muhammad (PBUH) because he wanted to bring them out of ignorance and backwardness to knowledge and civilization.. He said

The contemporary Orientalist Jacques Risler, author of the book "The Awakening of Islam" and the book "Arab Civilization," which was published in France in 1962, said:

"With the emergence of the Islamic religion, the first stages of Arab civilization began, and the success of the establishment and spread of this civilization is attributed to several reasons: the most important of which is the rise in morale among Muslims thanks to the new religion, which gave them a boldness that made them despise death for the sake of God."

(**And if you could see**, **when the wrongdoers stand before their Lord**, **some of them return to each other in words**.). After the greatest Messenger (may God bless him and grant him peace) despaired of the faith of the polytheists, the Lord, His Majesty exalted, said to him amusingly: Tomorrow you will see the state of these deniers and the disgrace and humiliation they are in when they stand for reckoning before God. How the follower and the followed blame each other, and each one of them sins against the other. (**Those who were weakened say to those who were arrogant**, "**If it had not been for you**, **we would certainly have been believers**."). The oppressed are the followers, and the arrogant are the leaders (**Those who were arrogant said to those who were oppressed**, "**We have turned you away from guidance after it had come to you**." **Nay**, **you were criminals**.). completely : (**Like Satan**, **when he said to man**, "**Disbelieve**," **but when he disbelieved**, **he said**, "**I am free from you**. **Indeed**, **I fear God**, **Lord**

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of the worlds.") - 16 - Al-Hashr. It is not far-fetched that this devil in the noble verse is a metaphor for misguided and misleading leaders.

(**And those who were oppressed said to those who were arrogant**, "**Rather**, **it is a deception of the night and the day when you commanded us to disbelieve in God and to appoint equals to Him**."). When the followers and those who were followed despaired of salvation, they blamed each other and exchanged accusations, and each group blamed the other, just like thieves agreeing when they commit a crime until when they commit it, they curse each other. In the end, the victory was for the oppressed, as they confronted the arrogant ones with what they were plotting against them day and night, and tempted them to disbelief and polytheism in various ways, although this does not exempt them from torment, nor It will be lightened for them as long as they are rational and willing: ("**The last of them said to the first of them**, **'Our Lord**, **these have misled us**, **so give them a double punishment from the Fire**.' **He said**, **'For every one there is a double**, **but you do not know**.) 38 Al-A'raf, vol. 3, p. 326.

(**And they captured remorse**) They are the followers and the followers (**When they saw the torment**) And everyone

He fell short and neglected, and his fate is torment, remorse, and depression (**And We placed shackles on the necks of those who disbelieved**.) Of leaders and their followers (**Will they be rewarded except for what they used to do?**) No, a person will be rewarded for what he has done before, and will be rewarded for what he has done before (**And your Lord is not unjust to His servants**).

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The affluent, verse 34–42:

(And We did not send into any town any warner except that its wealthy people said, "Indeed, we disbelieve in that with which you have been sent." (34) And they said, "We have more wealth and children, but we are not." (35) Say, "Indeed, my Lord extends sustenance to whom He wills, and He is able, but most people do not know. (36) And neither are your wealth nor your children in this state." (37) And those who strive in Our signs are incapable. Those will be brought to the punishment. (38) Say, "Indeed, my Lord extends the provision for whomsoever He wills of His servants, and He ordains for Him. And whatever you spend of anything, it is He will succeed him, and He is the best of providers. (39) And on the Day when He will gather them all together, then He will say to the angels, "These were you they used to worship." (40) They will say, "Glory be to You." Our guardian rather than them. Rather, they worshiped the jinn, and most of them were believers in them. (41) Today, some of you do not possess any benefit or harm for one another. And We say to those who They were unjust. Taste the torment of the Fire which you used to deny (42))

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the language :

Luxurious people are those who enjoy pleasures as they please. And it can get tight. And get close to me. And miracles is the plural of miracles, any prefix, to show his inability.

Parsing:

Unbelievers is the name of Anna, and what you were sent is related to disbelievers, and to it is related to what you were sent. And money and children discrimination. And we are tormented by a redundant letter of grammatical expression, and we are tormented by the predicate we are. Zulfi has an absolute effect to bring you closer. Except for those who believe and do righteous deeds, with the interrupted exception. That is, but whoever believes and does righteous deeds, then his faith and righteous deeds will bring him closer to God. So those are a first subject and the penalty is a second subject, and the weakness is in the genitive in addition to adding the infinitive to its object, that is, for those we double the penalty, and for them is the predicate of the second, and the sentence is from the second and its predicate is the predicate of the first, and these are the subject of the second and its predicate is the predicate of these.

Meaning:

(**And We did not send into any town any warner except that its wealthy people said**, "**Indeed**, **we disbelieve in that with which you have been sent**." **And they said**, "**We have more wealth and children**, **but we will not be punished**."). This is the thinking of the affluent, and this is their language.. Money is the first and the last, it is the master and they are the slaves, and for its sake they carry the banner of evil and attack people, they control markets and food, they provoke hot and cold wars, they control in every way the various levels of life, and they link everything to their gains and profits. Knowledge is nothing unless it increases their wealth, and religion is a tool of destruction and sabotage unless it is their guardian. And for their interests, and peace is that they should plunder and plunder and not be rebuked by a rebuker or asked by a beggar. See the interpretation of verse 16 of Surat

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Al-Isra, vol. 5, p. 30, paragraph "The Luxurious," and verse 90 of the same surah and volume, p. 85.

(**Say**, "**Indeed**, **my Lord extends sustenance to whomever He wills and He is able**, **but most people do not know**."). In verse 26 of Surah Al-Ra'ad, vol. 4, pg. 401, there is a paragraph: "Man and livelihood." (**Neither your wealth nor your children are those that will bring you closer to Us**, **except those who believe and do righteous deeds**. **For those**, **they will receive a double reward for what they did while they were in the chambers**. **They believe**). God Almighty does not measure goodness and virtue by money and children, nor by positions and lineage, but rather by faith and good deeds. Through them, the servant is pleasing to God and satisfied with his reward and favour. Imam Ali (peace be upon him) said: Goodness is not that your wealth and children increase, but goodness is that your knowledge increases and your dreams become great, and that people brag about worshiping your Lord. If you do well, you praise God, and if you do evil, you ask God for forgiveness. There is no good in this world except for two men: a man who has committed sins and rectifies them by repenting, and a man who hastens to do good deeds.

(**And those who strive are helpless in Our signs – they will be brought to the torment**.). A similar example is presented in Surah Al-Hajj, verse 51, vol. 5, p. 338 (**Say**, "**Indeed**, **my Lord extends sustenance to whomsoever He wills of His servants and decrees for them**). You ask: Why did God Almighty repeat this verse, knowing that there is no separation between it and the first except two verses?

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The commentators answered that the first verse is specific to the unbelievers, and the second to the believers. Al-Razi said: "The evidence for that is that God Almighty mentioned in the second verse "of His servants" without the first, and the servant to whom God is added means the believer. (**And whatever you spend**, **He will replace it**, **and He is the Best of Providers**.). On the authority of the Greatest Messenger (may God bless him and grant him peace), he said: A caller calls out every night: O God, grant every spender a successor, and another caller calls out: O God, grant every one who is afflicted with destruction. In Nahj al-Balagha: Earn sustenance through charity.

(**And on the Day when He will gather them all together**, **then He will say to the angels**: "**Beware of you**, **they used to worship**."). The intention of directing this question to the angels is to rebuke the polytheists and rebuke them. The verse indicates that some Arabs used to worship the angels, and in verse 40 of Surat Al-Isra there is a reference to that: (**Has your Lord given you children and taken from among the angels females?**) Whoever attributes a child to him, the Almighty, has made him a similar person and a partner in glory (**They said**, **Glory be to You**, **You are our guardian instead of them**.)

That is, you are our master and they are our enemies, and we disavow them before you (**Rather**, **they worshiped the jinn**, **and most of them believed in them**.). A group of commentators said: What is meant by jinn here is devils, and that they have made the worship of angels and others besides God adorned for the polytheists. Others said: The worship of the jinn was known to the Arabs, and therefore the verse is as it appears, and there is no need for interpretation.. Whether the jinn are the ones worshiped by the Arabs, or the one being worshiped is someone else who

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adorns the devils, the first intention of the verse is to deny the partner to God and the intercessor for Him except with His permission, and that there is no refuge from it except in Him.

For this reason, God Almighty said: (**Today**, **some of you have no benefit or harm over others**.). Neither angels nor humans nor jinn own anything for themselves when discussing the account, so how can they own it for others? To Him alone belongs the dominion and praise, and He has power over all things (**And We say to those who wronged**, "**Taste the torment of the Fire which you used to deny**."). They said: There is neither Paradise nor Hell, and we do not believe until we see them openly, so God burned them with its torment in response to their request.. This verse reminded me of someone who says: There is no knowledge or knowledge except through observation and experience, even in the unseen and tangible.

I only give you one thing, **verses 43–50**:

(**And when Our clear verses are recited to them**, **they say**, "**This is nothing but a man who wants to turn you away from what your fathers worshiped**." **And they say**, "**This is nothing but a fabricated lie**." **And those who disbelieve say**, **Indeed**, **when it came to them**, **this is nothing but clear magic**. (43) **And We have not given them any scripture that they study**, **nor have We sent to them before you any warner**. (44) **And those who Before them**, **they did not attain a tenth of what We had given them**, **so they denied My messengers**. **So how can he be reprehensible?** (45) **Say**, "**I only exhort you to do one thing**, **lest you establish for God a double**."

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And singly, then consider that your companion is not of Paradise. He is only a warner to you at the hands of a severe punishment. (46) Say, "Whatever reward I have asked of you, it is yours." My reward is only with Allah, and He is Witness over all things (47) Say, "Indeed, my Lord casts forth the truth, Knower of the unseen (48) Say, "The truth has come, and falsehood does not initiate nor will it be repeated" (49) Say, "If I go astray, then I am going astray only against myself, and if I am guided, then by what my Lord reveals to me. Indeed, He is All-Hearing, Near." (50))

the language :

Denial means denial, and what is meant here is destruction. Two and one, i.e. two by two and one by one. And paradise is madness. Slander is slander, and what is meant here is the revelation to the Prophet (PBUH). He started doing the thing in the first place, and he repeated it again, and what is meant here is that falsehood has no effect at all.

Parsing:

How did Kan and Nakir know? Her name and origin are Nakiri. The source is that you replace one. And dual and individual adverbs of the subject of "you rise." In my hands is an adverb in the accusative case with a vowel. What I asked you is a relative noun, a subject and a sentence, so it is a predicate for you, and the return to the relative is deleted, meaning what I asked you. The Knower of the Unseen is an omitted predicate, i.e. He. What is revealed is related to a deleted predicate of a deleted subject, that is, my guidance is based on revelation to me.

Meaning:

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(**And when Our clear verses are recited to them, they say, "This is nothing but a man who wants to avert you from what**

Your fathers used to worship, and they said, "This is nothing but a fabricated deception." And those who disbelieve said of the truth when it came to them, "This is nothing but plain magic."). A conscience on them and they said it goes back to the Arab polytheists, and what they mean by the man is Muhammad (PBUH). They described him as slander, magic, and madness because he called on them to renounce paganism and their pre-Islamic traditions, to abstain from forbidden things and immoral acts, to shed blood, and to control the weak, and to work with knowledge and justice. This is the greatest sin of the Messenger according to them, and it is - as you can see - the sin of the sincere scholar in the case of the ignorant and traitorous, and the counseling physician in the case of the sick person who sees himself. Healthy and healthy... And whoever said: The ignorant person does by himself what the enemy does not do to his enemy is right.

(**We have not given them any Book that they study, nor have We sent to them before you any warner**.). They associate partners with God, and everything indicates that He is one, and they imitate fathers and grandfathers, and they have no proof from a revealed revelation, a sent prophet, or traces of knowledge. See the interpretation of verse 3 of Surat Al-Hajj, vol. 5, pg. 308, paragraph "The Controversy of Ignorance and Misguidance." (**And those before them denied, and they did not attain a tenth of what We had given them. So they denied My messengers, so how can he be disobedient?**). Many nations were polytheists before you, and they denied the Messengers just as you denied your Messenger, and they were more powerful and civilized than you, and yet God seized them for their

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injustice and rebellion. Do you not regard them and fear that what befell them would happen to you? A similar example was presented in verses 69 and 70 of Surat Al-Tawbah, Part 4, p. 67.

(**Say**, "**I only exhort you to do one thing**: **that you rise up for God in twos and singly**, **and then consider**. **Your companion is not of any kind of Paradise**. **He is only a warner to you at the hands of a torment**." **Severe**). I preach to you and call upon you, with one characteristic, to rise up to God, to be devoted to the truth, far from traditions and desires, and to encourage one of you to consult one another and study my call and message. Individually, each of you should return to your mind and conscience and ponder what I have brought to you. The meaning is, say, O Muhammad, to those who lied to you: I only ask of you one thing, which is justice and fairness. It is that you collectively and individually think about my call with awareness and sincerity, and then consider: Am I a slanderer, a sorcerer, or a madman as you claim, or am I a good tidings, a warner, and a visionary advisor? The Noble Prophet called the People of the Book to such a call: (**Say**, **O People of the Book**, **come to a common word between us and you**: **that we worship none but Allah, and not associate anything with Him**.) 64 Al Imran: Nothing is more reliable in indicating the truthfulness of the Messenger of God (may God bless him and grant him peace) in everything he brought.

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Calling his opponents to the path of truth and justice.

It was narrated on the authority of Ibn Abbas that the Prophet (PBUH) climbed Al-Safa one day and said: "O Sabahah" - a word said by someone seeking help when a great matter happens - so the Quraysh gathered, and he said: What do you think if I

told you that the enemy would attack you in the morning or in the evening, would you not believe me? They said: Yes. He said: I am a warner to you before a severe torment. Abu Lahab responded with the word "disbelief." But as the days passed, they surrendered in humiliation and humiliation.

(**Say**, "**Whatever reward I asked of you**, **it is yours**. **My reward is only from Allah**, **and He is Witness of all things**."). What is meant by B? (**It is yours**) Denying the wage question in the first place, such as: ("**So I did not ask you for any reward**. **My reward is only from God**.) - 72 Yunus, vol. 4, p. 180 (**Say**, "**Indeed**, **my Lord casts forth the truth**, **the Knower of the unseen**.") That is, He reveals the truth to His prophets, and He knows best about it and the eligibility of the one to whom it was revealed for the great message.

(**Say**, "**The truth has come**, **and falsehood does not initiate or return**."). What is meant here by truth is the message of Muhammad (PBUH), and by falsehood is polytheism, and what begins and repeats is a metaphor for the annihilation of falsehood, the end of its matter, and its effect not appearing in the Arabian Peninsula at all after the message of Muhammad. (**Say**, "**If I go astray**, **I am only going astray against myself**.") The harm of my error is upon me alone, and you are not responsible for any of it (**And if I am guided**, **it will be by what my Lord reveals to me**) To Him alone is the credit for my guidance, and I do not possess any of it or any other except what He possesses (**He is All-Hearing and Near**) If you say, "He heard," and if you conceal or act, it is knowledge, because it is closer to you than your jugular vein.

And I am the one who disputes with them, **verses 51-52**:

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(**And if you could see**, **when they were terrified**, **they would not miss it**, **and they were seized from a nearby place**. (51) **And they said**, "**We believe in him**." **And how can they fight against each other from a far place?** (52) **And they have disbelieved in him**. (53) **And there will be a barrier between them and what they desire**, **just as was done to their followers before**. **Indeed**, **they were in doubt**. **suspicious** (54))

the language :

When they were terrified, when they were afraid. Don't miss it, there's no escape. And they slander and stone. And the discussion of communion. What is meant by rumors here is proverbs and similarities.

Parsing:

Answer: If it was deleted, that is, I would see a wonder. I missed the name "no" and its predicate was deleted, i.e. "them". The altercation is a noun, and "how did they get it" meaning "from where did they get it" and it is related to the deleted predicate of the altercation.

Meaning:

(**And if you had seen**, **when they were terrified**, **they would not miss it**, **and they were captured from a nearby place**.). The speech to the Messenger of God (PBUH) and they were taken from a nearby place as a metaphor that they are within the reach of the power of God Almighty, and the meaning is: If you saw tomorrow, O Muhammad, the panic and torment that befalls those who deny your prophecy from which they have no escape, you would see amazement. The purpose of this

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speech is to threaten the polytheists and ease the suffering of the Master of Messengers.

(**And they said**, "**We believe in him**." **How can they fight from a far away place?**). A pronoun referring to the Messenger of God (may God bless him and grant him peace) because he was mentioned in the previous verse 46: "There is no paradise in your companion" and the discussion of communion, and the meaning is that those who deny Muhammad say when they see the torment: We believe in him, but from where will they obtain this faith, or will it benefit them, and it is the furthest thing from them because the Day of Resurrection is a day of reckoning and recompense, not a day of faith and work. Imam Ali (peace be upon him) said: Today is work and no reckoning, and tomorrow is reckoning and no work... Servants of God, weigh yourselves before you are weighed, and hold them accountable before you are held accountable.

(**They disbelieved in it before**) Missing the opportunity, and where faith benefits them (**And they slander the unseen from a far away place**.). They slander the unseen, that is, they speak without knowledge, and from a distant place, as a metaphor for the distance of their words and faith from the truth and reality. The meaning is that they used to say: Muhammad is a slanderer, a sorcerer, and a madman, and there is neither heaven nor hell, out of ignorance and without evidence.

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(**And there will be a barrier between them and what they desire**.). They longed for salvation and escape from the torment of Hell, so they resorted to faith and repentance, but it was too late, and their grief and pain increased. (**As was done**

to their followers before). They had similar ones and counterparts from the perished nations. They turned away from their Lord in this life and turned to Him in the afterlife. He said to them: (“**Be humiliated therein and do not speak**) - 108) From the resurrection and resurrection, and إِنَّهُمْ كانُوا فِي شَكٍّ مُرِيبٍ The Believers » (suspicious doubt, such as a strange wonder, and a shady shadow, because doubt and suspicion have the same meaning.

Surat Fatir

Mecca, verse 45.

In the name of God, the most gracious, the most merciful

Praise be to God, Creator of the heavens and the earth, verse 1–3:

(**Praise be to God, the Creator of the heavens and the earth, who makes the angels messengers with two, three, and four wings. He adds to creation what He wills. Indeed, God has power over all things** (1) **what God opens mercy to mankind, but no one can withhold it, and whatever He withholds, no one can send it after him. And He is the Mighty, the Wise**. (2) **O people, remember the blessings of God. Upon you, is there any creator other than God who provides for you from the heavens and the earth? There is no god but Him. So how can you be saved?** (3))

the language :

The Creator of the heavens and the earth, their Creator without any previous example. Two, three, and a quarter are pluralized from two, two, three, three, and

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four, four. It has not been heard of anything more than these numbers, such as five. What is meant by what is opened here is what is given. And you turn away from the truth into error.

Parsing:

The Creator of the heavens is an attribute of God. He made a second adjective, and it was said: He acts as a verb because it is genitive, so it is likened to the letter L, and therefore it is genitive to the first object, which is angels, and messengers is a second object. And I have wings instead of messengers, and two and what comes after them are attributes of angels. And the conditional "ma" in the accusative case does not open. How will you travel? That is, where, and the genitive case is related to "You will travel."

Meaning:

(**Praise be to God**, **the Creator of the heavens and the earth**, **who makes the angels messengers with two**, **three**, **and four wings**. **He adds to creation what He wills**. **Indeed**, **God is Able to do all things**.). He praised God Himself for teaching us how to praise and thank Him.. The verse indicates that among the angels there are some who have two wings, some of them have three, and some of them have four, and that God Almighty increases wings for others as He wills.. This and what goes with it are consistent with God's power and greatness, and the mind does not care about it, this is what we know, and everything else we leave to the knowledge of God Almighty because we are not responsible for it, and it does not die in our lives because of it. There is no evidence for this in any verse or recurring narration. I fear that supporters of interpreting religious texts with modern science

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will say: Two is a reference to a plane with two engines, three is a reference to a three-engine plane, and a quarter is a reference to a plane with four engines. As for the Almighty's saying: He increases in creation what He wills, it is a reference to planes of the future with many engines.

(**Whatever mercy God opens to people**, **no one can withhold it**, **and whatever He withholds**, **no one can send it after him**. **And He is the Mighty**, **the Wise**.). Opening is giving, holding is preventing, and sending is releasing after preventing. What is meant by mercy here is not merely money, as some commentators have said, nor is it combined with health, prestige, and knowledge, as others have said. No, money may lead to tyranny and exploitation. We have seen many millionaires transform weak peoples into joint-stock companies whose shares they own, control their people, and turn them into employed slaves or homeless refugees. Health may lead its owner to adventure and dangers.

Prestige is - in most cases - a tool for transgression and aggression. And the knowledge of ignorance is better than the knowledge that produced the atomic bomb, and the hellish weapons that accompany it... No, what is meant by His Almighty mercy in this verse is not money alone, nor health alone, nor mere prestige and knowledge, but rather what is meant by it is God's kindness, His guidance to goodness, and His protection from evil.

Imam Ali (peace be upon him) said: "When distress is over, there is relief, and when the throat of affliction is tight, there is prosperity." We have seen the easiest problems become more complex as those who solve them work hard to solve them, and we have seen the most difficult problems solved easily, smoothly, or

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automatically, and there is no secret to that except the will of God and His mercy. And whoever said the truth: "Man sleeps on thorns with the mercy of God, and then it is a cradle, and he sleeps on silk without this mercy, and then it is the thorn of a thorn."

(**O people**, **remember the blessings God has bestowed upon you**. **Is there any creator other than God who provides for you from the heavens and the earth? There is no god but Him**. **So how can you be saved?**). This reminder of the grace of God and that He alone is the Creator and Sustainer is a confirmation of the previous verse: "What God opens to people, etc." And in Nahj al-Balagha: "How much God has singled you out with His grace, and spared you with His mercy. You went blind to Him – that is, your faults appeared to Him – and He covered you, and you were exposed to His capture – that is, to His destruction – and He gave you respite… so complete God's blessings upon you by being patient in obeying Him and avoiding Him. For disobeying him, tomorrow is near from today."

Messengers before you have denied, **verse 4–8**:

(**And if they deny you**, **then indeed messengers before you have been denied**, **and to God will matters be returned** (4) **O people**, **the promise of God is true**, **so do not be deceived by the life of this world**. **And let not the deceiver deceive you about God**. (5) **Indeed**, **Satan is your enemy**, **so take him as an enemy**. **They only call upon his party so that they may be among the companions of the Hellfire**. (6) **Those who disbelieve**. **For them is a severe punishment**

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They believe and do righteous deeds. **For them is forgiveness and a great reward**. (7) **Is he then to whom the evil of his deeds is made beautiful and sees it as good? Indeed**, **God misleads whomsoever He wills and guides whomever** (8))

Parsing:

Is it someone who has "from" decorated as a subject and the predicate is deleted, i.e. like someone who has not decorated it. And hasrat is an object for its sake to go away, and on them is related to go away, not to hasrat because it is an infinitive, and the infinitive does not precede its subject. So said the grammarians.

Meaning:

(**And if they deny you**, **then indeed messengers before you were denied**, **and to God will all matters be returned**.) The believer who is patient in his jihad will be rewarded, and he who denies the truth will be punished for denying it. The purpose is to alleviate the suffering of the Greatest Messenger (may God bless him and grant him peace), and to threaten his opponents and enemies. A similar example was presented in verse 184 of Surat Al Imran, vol. 2, p. 222, and verse 42 of Surat Al-Hajj, vol. 5, p. 335.

(**O people**, **God's promise is true**, **so do not be deceived by the life of this world**, **and let not the deceitful deceive you about God**.). What is meant by God's promise here is judgment and reward after death, and the temptations of this world are money, prestige, women and children, and Satan's vanity. A similar example is presented in verse 33 of Surat Luqman (**Satan is your enemy**, **so take him as an enemy**. **They only call upon his party to be among the companions of the Blaze**.). Satan explicitly declared his hostility to the sons of

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Adam by saying: (**I will surely adorn to them on earth**, **and I will mislead them all**.) - 39 stone. His party are his followers who listen to his whispers and temptations. God Almighty has warned us against obeying Him because He calls for corruption and destruction, while God calls for goodness and mercy.

(**Those who disbelieve will have a severe punishment**, **and those who believe and do righteous deeds will have forgiveness and a great reward**.). Every person has a sweet or bitter consequence. The end of the one who disbelieves and corrupts is Hell and has an evil fate, and the end of the one who believes and makes amends is a standing Paradise and everlasting rest.

His bad deeds are pleasing to him:

(**Is he one to whom his evil deeds are made beautiful**, **but he sees it as good?**). None of the people lives without a philosophy and an ideal for him. Even those who reject philosophies and ideals have made this rejection a philosophy and an ideal for themselves. Hence it is said: Whoever denies philosophy has philosophized. Yes, every human being has a philosophy. The difference is that some people build their philosophy and judgments on experience and analysis. Some people base them on reason or religion, and some of them judge things through themselves and their own inclinations, turning away from everything else and neither researching nor thinking. He is not permitted, because he does not believe in knowledge, reason, or religion, in anything except what he sees and desires. He views himself as the only measure of truth, goodness, and correctness, and that it is infallible from deficiency and error. Talking about this does not enter into any research except as a witness to foolishness and fatal arrogance, and God Almighty has

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referred to it in many verses, including this verse, and among them: (**Say**, "**Shall we inform you of those who lose in deeds**, **those whose striving has gone astray in the life of this world while they think that they are doing well?**") - 103 Al-Kahf, vol. 5, p. 163, including: (**And when it is said to them**, "**Do not make mischief on earth**," **they say**, "**We are only reformers**." **Indeed**, **it is they who are the mischief-makers**, **but they do not realize it**.) - 12 Al-Baqarah.

(**For God misleads whomsoever He wills and guides whomsoever He wills**.). This is an explanation for what God Almighty says: (**Is he one to whom his evil deeds are made beautiful**, **but he sees it as good?**) That is, God has decreed misguidance and a bad fate for him because he took the path that leads to that, just as He decreed death for the one who drank poison, and drowning for the one who threw himself into the sea while he was ignorant of the art of swimming. A similar example is presented in verse 27 of Surat Al-Ra'ad, verse 4 of Surat Ibrahim, and verse 93 of Surat Al-Nahl.

(**So do not let yourself go against them out of regret**. **Indeed**, **God is All-Knowing of what they do**.). Do not feel sorry or feel sad, O Muhammad, for those who did not respond to your call as long as they took the path of misguidance

And destruction due to their bad choices, and God has counted for them every small and big thing, and He will treat them with what they deserve. A similar example is presented in verse 6 of Surah Al-Kahf, part 5, p. 102.

And good deeds are exalted, **verses 9-11**:

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(**And it is God who sends the winds and they stir up the clouds, so We drive them to a dead land, and therewith We revive the earth after its death. Thus is the resurrection (9) Who desires glory? To God belongs all glory and glory. To Him do good words ascend and good deeds raise them. And those who plot evil deeds will have a severe punishment, and their plotting is the same. (10) And God created you from dust, then from a drop of sperm, then made you mates. No female conceives, nor gives birth, except with His knowledge, and no one who has been given life is given life to her. His lifespan will not be shortened except in a book. Indeed, that is easy for God (11)**)

the language :

It dies from destruction, which is destruction. There are different types of pairs: white, black, male and female. A long-lived person is one whose life is long.

Parsing:

We are all in a state of pride. Makr is a subject, which is a disjunctive pronoun, and a sentence that is a predicate. And from Muammar, "from" is a grammatical addition, and Muammar is a subjunctive subject to 'ammar'. The subjunctive is not deleted, meaning nothing is diminished from its age. And in a book related to an omitted subject, there is a predicate of an omitted subject, that is, it is not present in a book.

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Meaning:

(**And God is the One who sent the winds and they stirred up the clouds, so We drove them to a dead land and thereby revived the earth after its death**.

Thus is the Resurrection.). Its counterpart is presented in verse 57 of Surat Al-A'raf, vol. 3, p. 342.

(**Whoever desires glory**, **to God belongs all glory**.). Pride belongs to God and to the religion of God himself, and by them man is exalted, and whoever cherishes someone other than God is humiliated. Ibn Arabi said in Al-Futuhaat: The honor of truth is for itself, since there is no god but Him, and the honor of His Messenger is in God, and the honor of the believers in God and His Messenger... So the honor of these is due to the honor of God, so what was established for the branch was confirmed for the original. The Muslims in this era were only humiliated because they took pride in something other than Islam. Before, they were fewer in number than today, but they were many in Islam, proud of the unity of the word against the enemy of God and their enemy.

(**To him good words ascend**, **and good deeds exalt him**.). The elevation of speech and the elevation of actions to God Almighty is a metaphor for their acceptance and reward. Good words are those that are beneficial, and likewise good deeds. The verse indicates that the reason for glory and elevation in the sight of God Almighty is the words and deeds that benefit people. (**And those who plot evil deeds – for them is a severe torment**, **and the plotting of those will destroy them**.). They plan evil deeds, that is, they plan to harm and harm the believers and the good people, but this deception and deception are useless and in vain, and the meaning of that is the Almighty's saying: (**Bad deception only befalls those who do it**.) 43 Fatir.

(**And God created you from dust and then from a sperm**.). It is presented in verse 5 of Surah Al-Hajj, vol. 5, p. 310 (**Then He made you into pairs**) Black, white, male and female varieties (**No female conceives or gives birth except by**

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His knowledge.) Because everything is surrounding (**No one who is lived is prolonged**, **nor is his lifespan shortened except in a book**. **Indeed**, **that is easy for God**.). Long-lived perennial. He does not diminish his lifespan as a metaphor for the shortness of life, and in the book, that is, in the knowledge of God, and the meaning of ages is in the hand of the Almighty. In Nahj al-Balagha: "You do not obtain a blessing from this world except by parting with another, and no living person among you lives a single day of his life without destroying another for his sake." See Part 2, p. 171, paragraph: "The term is inevitable."

And the two seas are not equal, **verses 12–18**:

(**And the two seas are not equal**: **this is sweet**, **pleasant to drink**, **and this is brackish salt**, **and from each you eat fresh meat**, **and you take out jewelery which you wear and see**. **In the ark there are places of end that you may seek of His bounty and that you may be grateful**. (12) **He causes the night to enter into the day**, **and He causes the day to enter into the night**, **and He has subjugated the sun and the moon**, **each one of them**. **It is being done for an appointed time**. **That is God**, **your Lord**. **To Him belongs the dominion**, **and those whom you call upon besides Him have no possession of land**. (13) **If you call upon them**, **they will not hear your supplication**. **And if they had heard**, **they would not have responded to you**. **And on the Day of Resurrection**, **they will disbelieve in your polytheism**, **and no one like an expert will inform you**. (14) **O people**, **you are the ones who are in need of God**, **and God is the one who knows best**. **He is the Rich**, **the Praiseworthy** (15) **If He wills**, **He can take you away and bring about a new creation** (16)

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And that is not mighty in the eyes of God (17) **And no female bearer of burdens bears the burden of another**, **even if You call upon a burdened person to be borne**, **and none of it can be borne**, **even if he were a relative**. **You only warn those who fear their Lord in the unseen and establish prayer**. **And whoever purifies himself**, **it is only He purifies himself for himself**, **and to God is the return** (18))

the language :

Sweet, delicious, sweet. The fastener is easy to pass through the throat. And very salty brackish salt. Mawakhir is the plural of makhara. It is said: the ship departed when it ran. Qatmir is a thin peel on the pits of dates, like a wrapper for them. And the burden of sin. The burdened soul is burdened by sins.

Parsing:

His drink is a pleasant actor. The phrase "you wear" is a description of a jewellery. The source of "to seek" is related to the end times. That is a subject, and God is a first predicate, and your Lord is a second predicate, and He has the kingdom as a subject and a predicate, and the sentence is a third predicate. And without Him, it is related to a deleted adverb from the object of "you call" the deleted, that is, those you call exist without it. And each of the burdensome, the other, and the burdened are characteristics of an omitted soul, that is, no burdensome soul bears the burden of another soul. Even if he was a relative, "if" is for the connection and the noun would be deleted, that is, even if the person being called was a relative.

Meaning:

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(**And the two seas are not equal**: **this is sweet and pleasant to drink**, **and this is salt and brackish**.). This verse is one of the cosmic verses, and it refers to the diversity of water in its freshness and salinity. This diversity, even if it is based directly on its natural causes, ends with the Creator and Creator of nature. A similar example was presented in verse 53 of Surat Al-Furqan, vol. 5, p. 476. (And from each) one of the two Bahrains. (**You eat fresh meat**) Like fish (**And you bring out ornaments that you wear**, **and you see the ark**, **in which are places of departure**, **that you may seek of His bounty**, **and that perhaps you will be grateful**.). The literal text is given in verse 13 of Surat An-Nahl, vol. 4, p. 502.

(**He causes the night to enter the day and He causes the day to enter the night**). The spheres move and revolve around each other, so the seasons are multiplied, and the night takes from the day in one season, and the day from the night in another season, and this precise and steady organization every year over the course of millions of centuries - indicates conclusively the existence of the Wise Master of this universe, just as a machine that performs its required purpose - indicates its maker and organizer, and coincidence is invalid by virtue of repetition. A similar example was presented in verse 27 of Surah Al Imran, Part 2, Page 37 (**And He subjected the sun and the moon**, **each running for a specified time**.). It is presented in its literal text in verse 2 of Surat Al-Ra'ad, Part 4, p. 373.

(**That is Allah**, **your Lord**. **To Him belongs the dominion**, **and those whom you call upon besides Him do not possess anything of land**.).

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Qatmir is a metaphor for the most despicable and trivial things, and the meaning is that what you see of the manifestations and wonders of the universe are created by

God, besides whom there is no god. As for those whom you worship and hope for, they do not possess anything with God. (**If you pray to them**, **they will not hear your prayer**) If they were without feeling or emotion, like stones, trees, and planets (**Even if they had listened**) Whether they are humans, jinn, or angels (**They did not respond to you**) Because they have neither benefit nor harm for themselves, so how can they do that for others? (**And on the Day of Resurrection**, **they will disbelieve in your polytheism**.). They disavow you and rebuke you for polytheism and misguidance (**And no one like an expert will inform you**) The fate of those who deny your prophecy, O Muhammad, and other disobedient and tyrants.

(**O people**, **you are in need of God**, **and God is the Rich**, **the Praiseworthy**.). The creature's lack of its Creator never ceases, just as the effect lacks its cause, and the cause lacks its cause. Ibn Arabi said in Al-Futuhaat: Man has two faces: a face that lacks God, and a face that is rich in the world. He is eternally poor and humiliated in relation to Him, the Almighty, and rich and dear in relation to the one who dispenses with Him.

(**If He wills**, **He can take you away and bring about a new creation**, **but that is not too powerful for God**.). This is a reference to annihilating the disobedient, and placing the obedient in their place, and if God Almighty had wanted that, He would have done so, because He has power over all things. It is presented in verse 19 of Surat Ibrahim in the literal text, vol. 4, p. 436, and in the meaning in verse 132 of Surat An-Nisa, vol. 2, p. 456, and verse 133 of Surat Al-An'am, vol. 3, p. 266.

(**No female bearer of faith shall bear the burden of another**) Every guilty person is held accountable and punished for his sin only, and the opposite is in the Torah, Book of Numbers, chapter 24: "The Lord is long-suffering... but he does not

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acquit, but rather imposes the guilt of the fathers on the children." The verse was presented in its literal text in Surah Al-An'am, verse 164, vol. 3, p. 293 (**And if a burdened person is left to bear it**, **none of it will be carried**, **even if it is a relative**.). Burdened means a soul carrying a heavy burden of burdens, and the meaning is that it will not be of any use on that day to supplicate and submit, nor to ask for help and relief from a relative and beloved, because every person has his own self occupied with others: (**The day a person flees from his brother**, **his mother**, **his father**, **his wife**, **and his children**, **each of them on that day will have a matter that will enrich him**.) 37 He frowned.

(**You only warn those who fear their Lord in the unseen and establish prayer**.). Only those who fear God and hope for His reward respond to your call, O Muhammad, but as for those who do not believe in Him or in the Last Day, neither advice nor warning will work for them. (**And whoever purifies himself**, **he purifies himself only**). This is like the Almighty saying: (**Whoever does good**, **it is for his own soul**, **and whoever does evil**, **it is for it**, **and your Lord is not unjust to His servants**.) 46 separated. In Nahj al-Balagha: Hold yourself accountable to yourself, for other souls have someone else's account (**And to God is the final destination**) He rewards those who believe and do right, and punishes those who corrupt and do wrong.

And the blind and the seeing are not equal. **Verses 19–28**:

(**And the blind and the seeing are not equal** (19) **nor are the darkness nor the light** (20) **nor the shadow nor the heat** (21) **nor are the living nor the dead equal**. **Indeed**, **God hears whoever He wills**, **but you cannot hear those who**

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are in the graves. (22) **Indeed**, **you are only a warner**. (23) **Indeed**, **We have sent you with the truth as a bringer of good tidings and a warner**. **And there is not a nation in it except that there is disagreement**. **A warner** (24) **And if they deny you**, **those before them denied them**. **To them came their messengers with clear proofs**, **and with the Psalms**, **and with the Book that enlightens**. (25) **Then** (26) **Have you not seen that God sent down water from the sky and brought forth with it fruits of various colors**, **and from the mountains fresh white ones? And reds of various colours**, **and black crows** (27) **And among men and animals and cattle there are likewise various colours**. **Indeed**, **only those of His servants who fear God are scholars**. **Indeed**, **God Mighty**, **Forgiving** (28))

the language :

This and that are equal, that is, they are the same or on the same level. And the shade and shadows do not shade you. Heat is the hot wind, and what is hot within it is the heat of anger and the like. The word "jaddad" with damma al-jim is the plural of "jaddah" with damma as well, which is the road and the avenue of different colors. "Gharbib" is the plural of "Gharbib" which is very black, and in the surrounding sea it is said: "Aswad Halkouk" and "Aswad Gharbib".

Parsing:

An is a negative, and from the addition is a parsing, an ummah is a subject, and an empty sentence is a predicate. Different is an attribute of fruits and their colors, a different subject. Among the mountains, new is a subject and predicate, and white and red are adjectives for new. Its various colors are characterized by red. And whites

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are described with a different, omitted letter, which is in the sense of deleting the first due to the second's indication of it. The meaning is that white eggs differ in intensity and weakness in whiteness, and red eggs differ in redness as well. Among the people and what comes after it is related to a deleted predicate of a deleted subject, and its different colors are an attribute of the deleted subject, i.e. a gender with different colors. Likewise, kaf means something like an adjective for an absolute object that is omitted, that is, a difference like that.

Meaning:

(**The blind and the seeing are not equal**, **nor are the darkness**, **nor the light**, **nor the shadow**, **nor the heat**, **nor are the living nor the dead equal**.). What is meant by the blind is one who has deviated from the path of truth and guidance, and its opposite is the seeing one, and darkness is a metaphor for ignorance and misguidance, and light is a metaphor for knowledge and guidance, and the shadow points to bliss and heat to hell. As for the living, they are the people with living hearts who listen to what is said and follow the best of it, and their opposite is the dead, and the meaning is not equal in the sight of God and in reality who believes and is righteous and who disbelieves and corrupts, but rather the difference between them is exactly like the difference between blindness and sight. Light and darkness, hell and heaven, death and life.

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(**Indeed**, **God hears whom He wills**, **but you cannot hear those in the graves**. **You are only a warner**.). His words, the Almighty, influence and work in the souls of those who seek the truth for the sake of the truth, and listen to it with a desire to act upon it. As for those who are not motivated by anything except private interests

and do not act except by inspiration from them, they do not listen to the words of the Almighty, nor does He, His wisdom be exalted, resort to guidance. Otherwise, reward and punishment will be nullified. A similar example is presented in verse 42 of Surat Yunus, Part 4, p. 162, and verse 80 of Surat An-Naml.

(**Indeed**, **We have sent you with the truth as a bringer of good tidings and a warner**.). God sent Muhammad (peace be upon him) with sufficient and comprehensive arguments, calling for the truth and witnessing the creation, so he conveyed the messages of his Lord to the fullest extent. He was a mercy to the worlds in general, and to the Arabs in particular, as he transferred them from the ignorant pre-Islamic era to the light and dignity of Islam. The literal noun is mentioned in verse 119 of Surat Al-Baqarah, Part 1, p. 190.

Every nation has a messenger:

There are verses in the Holy Qur'an that clearly indicate that God Almighty has sent a messenger to every nation, including this verse: ("**And there is no nation but a warner has passed among it**.") Among them: (**So how if We bring from every nation a witness?**) 41 An-Nisa', vol. 2, p. 327, including: (**And We have certainly sent into every nation a messenger**) - 36 Al-Nahl, vol. 4, p. 512, including: (**And every nation has a messenger**) - 47 Yunus, vol. 4, p. 165. In addition to the Almighty's saying: (**So**, **by your Lord**, **We will certainly question them all about what they used to do**.) 92 Al-Hijr, and his saying: (**Does a person think that he will be left in vain?**) - 36 Resurrection and the like.

It is not far-fetched that what is meant by the Messenger, the warner, and the martyr is everything that establishes proof and makes excuses from a sent prophet, or a revealed book, or a reforming guide, or one of the intuitive rulings of reason about

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which two people with sound minds should not disagree, and the nature of God that He created people with, such as the ugliness of injustice and betrayal, the goodness of justice and honesty, and so on. We do not know of any nation that has lived in chaos and without order, allowing each one of its individuals to do whatever he wants without holding him accountable for word or deed.

You ask: Is it not incompatible with the Almighty's saying: (**And there is no nation but a warner has passed through it**.) with

His saying: (**And We did not send to them before you any warner**.) - 44 Sheba, where he affirmed in the first verse the warner for every people, and denied it in the second verse about the people of Muhammad (PBUH) before his mission?

The answer: The warner in the first verse includes every warner, whether he is a prophet or not. As for the warner in the second verse, what is specifically meant is the prophet. Accordingly, there is no contradiction between the two verses because the meaning is that the people of Muhammad (PBUH) did not have a prophet sent to them before the mission, but a warner came to them of reason and common sense, and it is sufficient and adequate to provide evidence against them, especially in their worship of stones. For this reason, the Greatest Messenger (PBUH) would argue with them with the logic of reason. And he says to them: (**Do you worship besides God that which can do you neither harm nor benefit?**) 76 Al-Ma'idah.

(**And if they deny you**, **then those before them denied them**. **To them came their messengers with clear proofs**, **and with the Psalms**, **and with the enlightening Book**.). The scriptures are the books, and what is meant here is the wisdom and sermons, and the enlightening book, the Torah that was revealed to

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Moses, the Gospel that was revealed to Jesus, and other books revealed before the mission of the Seal of the Prophets and Messengers. It is presented in verse 184 of Surat Al Imran, Part 2, p. 222 (**Then I took those who disbelieved, so how was he?**). What is meant by denial is punishment, meaning that God Almighty denounced them by deed, not by word. It is presented in verse 44 of Surat Al-Hajj, vol. 5, p. 337, and verse 45 of Surat Sheba.

(**Have you not seen that God sent down water from the sky and brought forth with it fruits of different colors?**) And its taste and smells. There is no doubt that this difference is based directly on its natural causes, but these causes end with the Creator of nature. A similar example was presented in verse 4 of Surah Al-Ra'ad, Part 4, pp. 375 and 276, paragraph "Al-Sayyid Al-Afghani and Al-Dharion."

(**Among the mountains are new ones**, **white and red**, **of various colours**, **and black crows**.). He says, Glory be to Him who says: He has made roads in the mountains, some of them are white roads, some are red roads, and some are black roads, and each of these three types of roads differs in its color in strength and weakness, and the lesson in this difference is the indication of the power and will of God Almighty, just as the significance of the difference in fruits. (**And among people**, **animals**, **and livestock**, **it also has different colors**.). The conjunction of al-An`am with animals comes from the context of attaching the specific to the general, because what is meant by animals is animals that move on the ground, and among them is al-An'am, which refers to camels, cows, and sheep.

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And goats, and the meaning is that the different colors of people and the different colors of animals indicate the power of God, just as the difference in fruits and paths indicates.

(**Only those of His servants who fear God are scholars**.). What is meant by scholars here is those who believed in God out of knowledge, not out of imitation, and recognized His greatness through evidence and proofs. There is no doubt that the scholar has the power of one who is not defeated by anything and does not miss anything - he never ceases to fear Him. Hence, the scholars of God were the most fearful of God's wrath and power, and the most hopeful of His grace and pardon. We are among those who believe that there is no true faith without piety, and no piety without awareness, and for that reason. The Greatest Messenger (PBUH) said: "The superiority of the scholar over the worshiper is like the superiority of the moon on a full night over the stars." He (PBUH) was famous for saying: The sleep of the scholar is better than the worship of the ignorant. (**Indeed**, **God is Mighty**, **Forgiving**). Mighty in His revenge on those who transgress and transgress, Forgiving to those who repent and turn to Him.

He is unjust to himself, **he is frugal**, **and he excels in good deeds**, **verses 29–35**:

(**Indeed**, **those who recite the Book of God and establish prayer and spend of what We have provided them secretly and openly hope for a trade that will never fail** (29) **that He may pay them their wages in full**. **And He will increase them of His bounty**. **Indeed**, **He is Forgiving**, **Most Gracious**. (30) **And that which We have revealed to you of the Scripture is the truth**, **confirming what is before Him**. **Indeed**, **God is Aware of His servants**. **All–Seeing** (31) **Then We made the Book bequeathed to those whom We had**

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chosen from among Our servants: **but among them is unjust to himself**, **and among them is the thrifty**, **and among them is the one who precedes in good deeds**, **by permission**. **God**, **that is the great bounty**. (32) **The Gardens of Eden**, **which they will enter; they will be adorned therein with bracelets of gold and pearls**, **and their clothing therein will be silk**. (33) **And they said Praise be to God who has removed our sadness**. **Indeed**, **our Lord is Forgiving**.

Grateful (34) **Who has granted us the abode of residence out of His bounty**. **No calamity will touch us therein**, **nor will turmoil touch us therein** (35))

the language :

Aden residence. And sadness has two openings from the earth against the plain, and from the soul against joy. The abode of residence is the abode of eternity, which is heaven. And erection tires the body. Idleness is the fatigue of the soul resulting from the fatigue of the body.

Parsing:

Secretly standing in the place of the absolute object, i.e. spending secretly, such as standing for a long time, i.e. standing for a long time. And a group of them hope for news that. The source of "liuvinham" is related to "birjun", which means that they aim, through their good deeds, at the reward and grace of God. It is a disjunctive pronoun that has no place in the parsing, and the truth is the predicate of who, and it is a confirmation of the adverb. Gardens of Eden is a predicate of a deleted subject, i.e. their reward is Gardens of Eden. The phrase "they enter" is a state, and the same

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is the phrase "they loose" and "they loose" from bracelets related to it. Pearls is a conjunction of the subject of bracelets, because every verbal genitive case is in the accusative case or object of a deleted verb, i.e. they contain pearls. "The residence" is the second object of "Ahlanna," and "na" is the first object. And the phrase "we are not touched" by "na".

Meaning:

(**Indeed**, **those who recite the Book of God and establish prayer and spend from what We have provided them secretly and openly hope for a trade that will never fail**.). What is meant by the Book of God, the Noble Qur'an, and by recitation is contemplation and action, because God Almighty says: (**Those who recite the Book of God**) etc. after saying:

(**Only those of His servants who fear God are scholars**.) It indicates that what is meant by "recite" is what we said, and in Nahj al-Balagha: There is no commodity in that time that is more valuable than the book if its recitation is recited properly, nor is it more valuable than it - that is, more valuable - if it is distorted from its proper places... The context indicates that what is meant by the right of recitation is action. The meaning of the verse is that those who meditate on the Qur'an and act on its rulings, intending the face of God, their trade has been profitable, and they are the victors. In Nahj al-Balagha: The believers sold a little of this world, which will not remain for much of the hereafter that will not perish (**That He may pay them their wages in full and increase them of His bounty**. **Indeed**, **He is Forgiving**, **Most Gracious**.). They believed, worked, and were sincere in search of God's pleasure and reward, and His pardon and mercy, and they obtained what they

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desired. A similar example was presented in verse 274 of Surat Al-Baqarah, vol. 1, p. 428, and verse 22 of Surat Al-Ra'd, vol. 4, p. 398.

(**And what We have revealed to you of the Book is the truth**.). What is meant by the book is the Qur'an, and it carries with it evidence and proofs of its truthfulness and truth, which are its rulings and teachings that give priority to belief in the justice and oneness of God, and in human dignity and freedom. (**Verifying what was before him**) Among the books and laws that are based on this foundation is the foundation of faith in God and man (**Indeed**, **God is All-Aware and All-Seeing of His servants**) What is good for them and what is bad for them, so he forbids them from doing this and orders them to do that. But the Muslims abandoned what the Qur'an commanded, and did what it forbade, and the greatest saying of the Messenger was true for them: There will come upon my nation a time in which they will forbid what is right and enjoin what is wrong... There will be no heresies if the worst of God's creation dominate them.

(**Then We gave the Book to those whom We had chosen from among Our servants**.). What is meant by the book is the Qur'an, there is no doubt about that, and the commentators differed as to what is meant by the Chosen Ones, so most or many of them believed that they are the nation of Muhammad (PBUH). What we see is that they are Muhammad (PBUH), his family, his companions, and the scholars of his nation who followed his path and acted upon his Sunnah, because the word "we chose" means "we chose," and God Almighty does not choose except the pious and righteous, and the Holy Qur'an used the word "selection" in this sense in many verses, including: (**God chose Adam**, **Noah**, **the family of Abraham**, **and the family of Imran over the worlds**.) 33 Al Imran. Among them: (**And We have chosen him in this world**, **and in the Hereafter he will be among the**

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righteous.) - 130 Al-Baqarah. As for the pronoun "among them" in the Almighty's saying: (**Some of them are unjust to themselves**, **some are thrifty**, **and some are proactive in doing good deeds**, **God willing**.) As for this pronoun, it refers to "our servants" because they are closer than "those whom We have chosen."

The one who is unjust to himself is the one whose bad deeds outweigh his good deeds, and the one who precedes in good deeds is the one whose good deeds outweigh his bad deeds, and even more so the one who has no bad deeds, and the one who economizes between them, that is, the one whose good deeds and bad deeds are equal.

(**That is the great bounty**: **the Gardens of Eden**, **which they will enter and be adorned with bracelets of gold and pearls**, **and their clothing therein will be silk**.). This is a reference to inheritance, selection, the Garden of Eden, etc. An explanation and explanation of the great bounty of God which He has made as a reward for those whom He has chosen, and gold, pearls and silk are a second expression of the Almighty's saying: (**And therein is whatever the souls desire and the eyes delight**.) 71 Al-Zukhruf: In the hadith, a Bedouin said: O Messenger of God, is there any singing in Paradise? He said: Yes, my Bedouin.

(**And they said**: **Praise be to God who has removed our sorrow**. **Indeed**, **our Lord is Forgiving and Grateful**. **He has granted us the abode of residence out of His grace**. **No calamity will touch us therein**, **nor will any calamity touch us therein**. **Goofy**). They praised and thanked God for deliverance from fear and turmoil, deliverance from hell and torment, freedom from labors and hardships, and for eternity in bliss and contentment.

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Verse 36–39 does not eliminate them:

(**And as for those who disbelieve, for them is the fire of Hell; it will not be finished off against them until they die, and its torment will not be lightened for them. Thus do We recompense every unbelievers**. (36) **And they will shout therein. Our Lord, let us out to do righteousness other than what we used to do. Have we not made you live in a period wherein whoever remembers will remember, and the warner has come to you, so taste, for the wrongdoers have no Helper** (37) **Indeed, God is All-Knowing of the secrets of the heavens and the earth. Indeed, He is All-Knowing of the essence of the breasts** (38) **It is He who made you successors on the earth, so whoever disbelieves, his disbelief is upon him, and no**

(**39**))

the language :

They scream and scream for help. We will grant you life. Khalifa is the plural of caliph, which is the one who succeeds those before him.

Parsing:

So they die is in the accusative case because the action occurred in response to negation, and the accusative infinitive is the subject of a deleted verb, meaning they die. And righteous is an adjective for a deleted object, meaning a good deed. And what "what" remembers is a circumstantial infinitive, i.e. pain. We will give you long enough to remember. And loathing and loss of discrimination.

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Meaning:

(**As for those who disbelieve**, **for them is the fire of Hell; it will not be finished off for them**, **lest they die**, **and its torment will not be lightened for them**.). God Almighty mentioned pictures of the torment of the tyrannical disobedient, including this picture, which is the most painful and severe torment, and its permanence and continuity. There is no death that ends the torment, and there is no reason that requires it to be alleviated. (**Thus do We recompense all unbelief**) A punishment consistent with his crime and misdeed. A similar punishment is presented in verse 56, vol. 2, p. 353. (**And they were crying out therein**, "**Our Lord**, **bring us out so that we may do good deeds other than what we were doing**."). They shouted and called for help, and there was no helper. They pleaded and repented, but it was too late. A similar example was presented in verse 100 of Surah Al-Mu'minun, vol. 5, p. 388, and verse 107, p. 390 of the same surah and volume. God Almighty said in the verse:

28 of Surat Al-An'am: (**Had they been rejected**, **they would have returned to what they were forbidden**, **and indeed they are liars**.) Part 3, p. 179.

(**Have we not given you a life in which whoever remembers will remember**, **and the warner has come to you?**). They asked God to bring them back to this world again so that they could catch up on what they had lost in faith and good deeds. He, Glory be to Him, answered them: You were in this world before, and you stayed in it for a not-so-short time, and the good tidings and the warner came to you, and you were directed to the path of righteousness and guidance, but you refused except transgression and misguidance (so taste) the torment now because you

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disbelieved. (**So what do you mean to the oppressors?**) Because they are the ones who wronged themselves by making bad choices, because God has excused them with arguments and clear evidence.

(**Indeed**, **God is All-Knowing of the secrets of the heavens and the earth**. **Indeed**, **He is All-Knowing of the essence of the breasts**.). He knows secrets and consciences, and what is hidden on earth and heaven from sight and insight, and nothing that was and will be is hidden from Him. (**It is He who made you successors on earth**. **So whoever disbelieves**, **his disbelief is upon him**, **and his disbelief does not increase the disbelief in the sight of their Lord except in hatred**, **nor does it increase the disbelief**. **Their disbelief is nothing but loss**). God Almighty created the earth in its composition and capabilities as a livelihood and a life for people, who inherit it generation after generation. He gave them reason and the ability to control it and its bounties as they wished. He commanded them to worship Him and not associate anything with Him. He set limits for them and forbade them to transgress them. Whoever listens and fears will have a generous reward, and whoever turns away and distances himself will have the punishment of Hell doubled and increased as they increase in their arrogance and tyranny: (**We only give them respite so that they may increase in sin**.) - 178 Al-Imran, Volume 2, page 210.

He holds the heavens and the earth, **verse 40-43**:

(**Say**, "**Have you considered that your partners are those whom you call upon other than God? Show me what they have created from the earth**, **or do they have a partner in the heavens**, **or have We given them a Book so**

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that they are clear of it?" Rather, the wrongdoers promise one another nothing but deceit. (40) Indeed, God withholds

The heavens and the earth lest they pass away, even if they were to pass away if anyone after him withheld them. Indeed, He is Forbearing, Forgiving. (41) And they swore by God that their oaths would be as strong as A warner came to them that they might be better guided than any of the nations. But when a warner came to them, it only increased their aversion. (42) Arrogance in the land and the scheming of evil, but it will not be achieved. (43) Evil deception is only against those who do it. Do they look at anything other than the Sunnah of the ancients? You will not find any change in the Sunnah of God, and you will not find any change in the Sunnah of God. (43))

the language :

See, tell me. They exaggerated their efforts and worked hard.

Parsing:

Your partners are the first object, you see. And those instead of your partners. And show me confirmation of your opinion because both of them mean they told me. The interrogative content of "what were they created" has a second object. Some of them replaced some of the wrongdoers. The noun of "to be removed" is an object for him to hold. The absolute object is to swear because it is added to faith. Arrogance is an effect for its sake, and the cunning of an evil person is an effect of it.

Meaning:

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In the first verse, God Almighty argued against the polytheists with three matters:

(**Say**: **Have you seen your partners whom you call upon other than God?** .1 **Show me what they have created from the earth**.).

Tell me, O polytheists: What prompted you to make equals and opposites to God? Is there anything on earth whose creation indicates the multiplicity of makers and equals? .. No, for all beings' existence speaks of the oneness of God, and their rule testifies to His greatness and wisdom.

(**Or do they have a partner in the heavens?**). What is meant by polytheism .2 here is the share, and the meaning, or does the idol of the polytheists have a mark in the sky indicating that they are partners with God in His creation?

(**Or have We given them a Book so that they are clear of it?**). The pronoun .3 "they" refers to the polytheists, not to the partners, and the pronoun "from him" refers to the Book, and the meaning, or have you made partners with God in worship and other things by relying on a revealed book or a sent prophet? In general, there is no excuse for the polytheists, based on reason or transmission, in what they associate with others. Rather, they are blind in their intoxication.

(**Indeed**, **the wrongdoers only promise one another out of deception**.). What is meant by deception here is falsehood, and the leaders of polytheism and misguidance used to say to the weak and followers: The idols will intercede for you tomorrow.. There is no doubt that this promise and saying is a lie and slander, and a temptation to falsehood. (**Indeed**, **God retains the heavens and the earth lest they pass away**, **and if they do**, **if He holds them back from anyone after**

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him, **indeed**, **He is Forbearing**, **Forgiving**.). God Almighty held the planets with the system of gravity, just as He held the bird in the sky with its wings, and the Almighty attributed holding to Him because He is the Creator of the universe and the cause of causes. A similar example was presented in verse 65 of Surah Al-Hajj, vol. 5, p. 346.

(**And they swore by God the best of their oaths**, **that if a warner came to them**, **they would be better guided than any of the nations**.). The pronoun "swore" refers to the polytheists of Quraysh, and "one of the nations," meaning any nation among the nations, and in the surrounding sea it is said: "one of the nations," in preference to others, meaning without equal. (**But when a warner came to them**, **it only increased their aversion**, **arrogance in the land**, **and the scheming of evil**.). Finally, a messenger from God came to them with guidance and clear proofs... but they rejected him, turned away from him, were arrogant against him and his call, plotted against him and his followers, and prevented people from believing in his prophecy... but in the end, God granted him victory over them, and they surrendered to his command, humiliated and submissive.

(**Bad deception only befalls those who do it**.). It is a bad deception to harbor evil against your brother.

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And you plan for it in secret so that it falls into it from where he does not realize it.. And if the poor person is ignorant of what you intended and planned, then God is All-Knowing of it, and He will inevitably reward you for it as the reward of a liar and a deceiver, and the calamity of your scheming and deception will return to you. (**So do they look only to the Sunnah of the ancients? You will not find any**

change in the Sunnah of God, **and you will not find any change in the Sunnah of God**.). The Sunnah of the first two, that is, the Sunnah of God in the first two, which is the destruction of those who deny God's prophets and messengers. The meaning is that do not those who deny our Messenger Muhammad know that God destroyed the people of Noah, Ad, Thamud and those like them who denied the messengers, and that this is His custom in every denier of God's prophets and messengers, and that it does not change or change? Do they not consider others and learn from the lessons?

What animal was left on its back, **verse 44–45**:

(**Did they not travel in the earth and see what was the end of those before them? And they were stronger than them in strength**, **and nothing in the heavens could make God unable to do so**. **On the earth**. **Indeed**, **He is All–Knowing**, **All–Powerful**. (44) **And if God were to hold people accountable for what they have earned**, **He would not leave any living creature upon its back**. **But He postpones them until a specified time**, **so when it comes Their sake**, **for God is ever Seeing of His servants** (45))

the language :

What is meant by "animal" here is everything that moves and creeps on the earth, even the children of Adam.

Parsing:

Discriminating power. The blame is due to his inability to merely confirm the denial. It is an additional inflection and something is an active part that is incapable of

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it. The pronoun in its back refers to the land indicated by the context of the speech. And from excess and animal are the effect of abandonment.

Meaning:

(**Did they not travel through the earth and see what was the end of those before them**, **who were stronger than them in strength?**). This verse is related to the one before it, as it says: God's law regarding those who denied the Messengers in the past is destruction and eradication, and it says to those who denied Muhammad (PBUH): These are the traces of the deniers before you and their homes are clearly visible, and they are not far from you, so travel in the land for a little while and watch it so that you may remember and be taught. It is presented in verse 46 of Surah Al-Hajj, vol. 5, p. 337.

(**And God would not make anything in the heavens or in the earth impossible for Him**. **Indeed**, **He is All-Knowing**, **All-Powerful**.) The one who resides does not miss Him, nor is the one who flees unable to escape Him. Everything is subject to His power and submissive to His greatness. In some interpretations: All creatures are opponents of sinners, even animals, beasts, birds, and animals, because God sends down torment upon them, and when the torment descends it becomes general, as God Almighty said: (**And beware of a temptation that will not afflict especially those of you who are unjust**.) - 25 Al-Anfal, vol. 3, p. 468.

(**And if God were to hold people accountable for what they have earned**, **He would not leave on its back an animal**, **but He delays them until a specified time**. **Then when their time comes**, **then God is with His servants**. **Seeing**).

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The most indicative of a person's disobedience to his Creator is that he eats his provision and worships others. This alone is sufficient and sufficient for punishment and accountability, but for everything with God there is a set term and term.

Surah Yasin

Meccan except one verse, and the number of verses is 83.

In the name of God, the most gracious, the most merciful

Indeed, you are of the messengers. Verse 1–12:

((1) **By the Wise Qur'an** (2) **Indeed, you are among the messengers** (3) **On a straight path** (4) **A revelation of the Mighty, the Most Merciful** (5) **That you may warn a people whose fathers were not warned So they are heedless** (6) **Indeed, the word has come true about most of them, so they do not believe** (7) **Indeed, We have placed shackles on their necks, and they reach to the chins, so they are shackled**. (8) **And We made before them a barrier, and behind them a barrier, so We covered them, so they did not see**. (9) **And it is the same for them whether You warn them or do not warn them. They believe** (10) **You only warn whoever follows the Remembrance and fears the Most Gracious in the unseen, so give him good tidings of forgiveness and a generous reward** (11) **Indeed, it is We who revive the dead. And We record what they put forward and their traces, and everything We have recorded in a clear record** (12))

the language :

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The one who lowers his gaze after raising his head is said to be the one who raises his head after drinking water. So We covered them and placed a covering over their eyes.

Parsing:

On a path connected to the messengers. Download installation from source. The source of the warning is related to downloading. And what is negated, and in general, what warns is an attribute of a people. Whether it is a subject or a sentence, "I warned them" is a predicate, and the hamza here is for settlement, not for questioning.

Meaning:

(Yasin) Most commentators say that this word is like (laam), and the discussion about it was presented at the beginning of Surat Al-Baqarah, as for His Almighty saying: (**Peace be upon the family of Yasin**. **This is how We reward the doers of good**. **He is one of Our faithful servants**.) What is meant here is despair (**By the Wise Qur'an**, **indeed**, **you are among the messengers on a straight path**.). God Almighty swore by the Wise Qur'an that Muhammad (PBUH) was upon the upright religion, and God's oath by the Qur'an, along with its description of wisdom, indicates the honor and greatness of the Qur'an, and it is one of the strongest proofs of the sincerity of Muhammad (PBUH) in his calling. As for the Almighty's description of Himself as glory and mercy in His saying: (**The revelation of the Mighty**, **the Most Merciful**) It is an indication that God takes the disobedient and rebellious with the same grace as the Mighty and Powerful, and He has mercy on the believers and those who repent. Imam Ali (peace be upon him)

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said: He is not distracted by anger from mercy, nor is mercy distracts him from punishment.

Esoteric music in the Qur'an:

In the year 1959, the well-known Egyptian writer Mustafa Mahmoud wrote the book "God and Man," in which he denied the existence of the Creator. In response, I wrote the book "God and the Mind," and then I followed him in his articles and writings. I read an article by him in the magazine "Rose al-Youssef," dated April 10, 1967, in which he acknowledged resurrection and life after death, and I referred to that in some of the footnotes of the first volume of this interpretation, p. 77.

Mustafa Mahmoud is a writer by nature, rich in innate intelligence that reveals the hidden subtle secrets of the language, and the best witness to this fact is what he wrote about the Holy Qur'an in the magazine

"Good Morning," dated 1-1-1970, entitled "Qur'anic Architecture," from which we excerpt the following:

"I am at a loss to describe the feeling with which I received the first phrase from the Qur'an. Its words were seeking my soul as if it were an independent living creature with its own life. Without knowing it, I discovered the story of the internal, esoteric music in the Qur'anic phrase. This is one of the deepest secrets in the Qur'anic composition. It is not poetry, prose, or rhyming speech, but rather a special statement of words formulated in a way that reveals the inner music within it. The familiar music comes from the outside, and reaches The ear comes from outside the phrase, not from inside it, but from the sea, meter and rhyme. As for the music of the

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Qur'an, it is devoid of rhyme, meter and division, yet it drips from every letter... from where? And how? This is one of the secrets of the Qur'an that is not shared by any literary composition. It is confusing. We do not know how it is done. It is a single fabric between everything that was written in the Arabic language before and after. It is impossible to imitate it."

Yes, it is impossible to imitate him... and here lies the secret of the miracle... and after the writer presented many evidence of this fact from God's words and verses, he said:

"Mystical music is not all that is unique to the Qur'anic phrase. Rather, with this music there is another characteristic that makes you feel that it is the creation of the Creator and not the creation of the creature. Listen to the Qur'an describing the sexual relationship between a man and a woman with a gentle, polite word that you will find no equal or substitute for in any language: ("**And when he had covered her**, **she bore a light burden**) 189 Al-A'raf. This word overlays it... overshadows it... the male and the female blend as two shadows blend, and as colors melt into each other... This wondrous word through which the Qur'an expresses the complete interpenetration between two is the pinnacle of expression... The Qur'an is unique in a wondrous feature that creates reverence in the soul, and affects the conscience and heart as soon as its words touch the ear, and before the mind begins to work. If it begins to analyze and contemplate, it discovers new things that increase it. Humility, but it is a second stage that may or may not happen. The verse may or may not reveal its secret. Insight may or may not come, but humility is firm and stable.

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This is also one of the miraculous phenomena in the Qur'an. The author of the book "God and Man" concluded his long article by saying: "The Qur'an is a word and meaning from God, who has full knowledge of everything."

(**To warn a people whose fathers were not warned**, **for they are heedless**.). After God Almighty mentioned that Muhammad (PBUH) is truly the Messenger of God, and that the Qur'an is a revelation from the Mighty, the Most Merciful, He clarified the mission of the Qur'an and that it chants hymns about God's forbidden things in order to make the Arabs who are heedless of God and the truth hear, without a warner warning them before the Messenger of God (PBUH). When interpreting the Almighty's saying: (**And there is no nation but a warner has passed through it**.) 24 Fatir: We said: What is meant by warner in this verse is everything that is supported by reason, from reason and transmission, and what is meant by warner in the verse we are considering is the Prophet in particular.

(**Indeed the word has come true about most of them**, **for they do not believe**.). What is meant by what is said here is the threat of torment, and the conscience of most of them goes back to their fathers in the Almighty's saying: (**Their fathers were not warned**) That is, the fathers of the Arabs who were during the era of the Messenger of God (may God bless him and grant him peace), when most of them died following polytheism, and very few of them were following the religion of monotheism. See the interpretation of verse 107 of Surat Al-Isra, paragraph "Al-Hanafa," vol. 5, p. 96.

(**Indeed**, **We have placed shackles on their necks**, **and they reach their chins**, **so they are girded**.). Shackles is the plural of ghal, which is an iron collar, and chins is the plural of chin, which is a plural of beards. If the hands are pulled with the shackles to the necks, the head rises upward, and it is impossible for the shackled

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person to turn right and left or look forward, as he will never look at the sky, and this is the one who is shackled. (**And We made before them a barrier**, **and behind them a barrier**, **so We covered them**, **so they do not see**.). On the Day of Resurrection, God will place them between two dams of fire: one in front of them and another behind them. They will neither find one ahead of them nor behind them, nor will they see the sky or any other place, because the two dams have blinded their sight. Evil has spread, and he has bound their hands to their chins, and joined their forelocks to their feet, and dressed them in tar robes and cut off pieces.

Flames, and a door has been closed on its people in a fire that has a dog and a core." A similar example is presented in verse 5 of Surah Al-Ra'ad and 33 of Surah Sheba.

(**Whether you warn them or do not warn them is the same for them – they will not believe**.). It does not matter to them, O Muhammad, whether you preach or not, for they do not act except under inspiration from their own whims and interests. A similar example is presented in verse 7 of Surat Al-Baqarah (**You only warn whoever follows the Remembrance and fears the Most Gracious in the unseen**, **so give him good tidings of forgiveness and a generous reward**.). He only listens to you and accepts from you those who seek the truth for the sake of the truth, and proceeds with it regardless of the results. A similar example is presented in verse 18 of Surat Fatir.(**Indeed**, **We revive the dead and record what they put forward and their traces**. **We have recorded everything in a clear record**.). The clear Imam is a metaphor for His knowledge, the Almighty, and the meaning is that God will raise people tomorrow from their graves, and He has recorded for them the good and evil they did, and the beneficial or harmful effects they left

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behind, and that He will reward every soul according to what it has earned and they will not be wronged.

Two messengers whom God strengthened in the third verse 13–27:

(And give them the example of the people of the town, when the messengers came to it (13) when We sent to them two, but they rejected them, so We reinforced them with a third, and they said, "Indeed, We are sent to you. (14) They said, "You are nothing but human beings like us, and the Most Gracious has not sent down anything. You are only lying." (15) They said, "Our Lord knows. To you are indeed messengers (16) and it is only upon Us to convey the message clearly (17) They said, "Indeed, We have given you permission. If you do not desist, we will certainly stone you, and a punishment from Us will touch you." Painful (18) They said, "Your bird is with you, if you remember." Nay, you are an extravagant people. (19) And from the farthest part of the city came a man running. He said, "O my people, follow The Messengers (20) Follow those who do not ask you for reward, and they are guided (21)

Why should I not worship Him who created me and to Him you will be returned? (22) Should I take gods other than Him? If the Most Merciful intends harm to me, their intercession will be of no use to me at all. (23) Indeed, then I am in clear error (24) Indeed, I have believed in your Lord, so listen (25) It was said, "Enter Paradise." He said, "I wish my people knew (26) What He has forgiven me." My Lord and made me among the honorable (27))

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the language :

He magnified me and strengthened me, and He strengthened me in speech, He defeated me in His pilgrimage, and He strengthened me in such and such and He strengthened me with Him, and this meaning is what is meant by His saying: So He strengthened us with a third. Our flying brings us bad news, and your bird brings bad news to us. And farther away.

Parsing:

Multiply means make, and the village owners are the first object, and for example is the second object. The second one instead of the first one. The object of our reinforcement is deleted, meaning we strengthened them. The answer, "If you mention," is deleted, meaning, "If you mention, you will fly." And they don't save the original, they save me. So listen to the nun for prevention and the original, so listen to my saying, then the genitive, which is the saying, was deleted for lightening, so it became the verb, so listen to me, then I deleted the yā' for stopping. I wish "ya" was a warning.

Meaning:

(**And give them the example of the people of the village**.). The speech in "Adhrab" is for Muhammad (PBUH) and the pronoun "theirs" is for the Arab polytheists. As for the city, most commentators said: It is the city of Antioch, but God Almighty did not specify because the intention of giving the example is to give warning and respect..

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This is not related to the name of the village or its location. It is most likely that the interpreters relied on the Christian books, as it was stated in the eleventh chapter of the Acts of the Apostles: Barnabas and Saul went to Antioch and taught a large crowd. The apostles are the twelve disciples who were chosen by Jesus Christ (peace be upon him) to witness the events of his life on earth and see him after he rose from the grave, and to inform the world about that. The Gospel of Matthew and the Acts of the Apostles. As for Barnabas, he was a Cypriot who converted to Christianity during the time of the Apostles, and became a preacher of it. (Bible Dictionary).

(**When the messengers came to it**, **when We sent to them two**, **but they rejected them**, **so We reinforced them with a third**.). In many interpretations, these messengers were among the disciples of Jesus (peace be upon him) and his disciples, and that he was the one who sent two to the village, then strengthened them with a third. But the word "messengers" with its attribution to him, the Almighty, in his saying: "We sent.. so we strengthened" indicates that they were sent by the direct command of God, not by the command of Jesus (peace be upon him)... Whatever it is, what matters is the names, not the names. This, to We are not responsible for it before God, and it has no connection to our lives, near or far. The meaning is clear, which is that God Almighty sent three people to the people of that village calling them to the truth.

(**So they said**, "**Indeed**, **to you we are sent**." **They said**, "**You are nothing but human beings like us**, **and the Most Gracious has not sent down anything**. **You are only lying**."). Never a registered trademark: Whenever a nation comes to its Messenger, they say, "You are but a human being like us," and you have no favor over us to choose you instead of us, and we are not believers for you.. See verse 10 of Surat Ibrahim, verse 94 of Surat Al-Isra, verse 24 of Surat Al-Mu'minun, verse 3

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of Surat Al-Anbiya, and verse 154 of Surat Al-Shu'ara. (**They said**, "**Our Lord knows that we have been sent to you**, **and our duty is nothing but the clear conveyance**."). After the messengers had established strong evidence for their truthfulness, they said to the liars: God has sent us to you, and He has provided us with the evidence you have seen, and we have fulfilled His message in its proper form, and we have nothing to reckon with you, nor do we have to reckon with you, but that is with God alone, and sufficient is the Knowing and Accounting.

(**They said**, "**Indeed**, **we have taken you to flight**. **If you do not desist**, **we will certainly stone you**, **and a painful punishment from Us will touch you**." **They said**, "**Your bird is with you**. **If you remember**, **nay**, **you are An extravagant people**). Your bird is with you, that is, there is no reality for the bird, but rather it is inspired by your illusions, and in the famous hadith: There is no infection, no bird, and no bird. The owl is a type of owl that is familiar with graves and ruins. Imam Al-Sadiq (peace be upon him) said: Al-Tira

Whatever you make it, if you make it easy, it will be easy, if you make it tough, it will be tough, and if you do not make it anything, it is nothing. That is, the bird is nothing in itself, and has no effect on the person at all. Rather, it affects his soul and his nerves because he may imagine that it sees and influences, just like a child looking at a ghost and a beast preying on him.

The meaning is that the deniers said to the messengers: We have become pessimistic about your call, and we fear that it will come back to us by dividing the word and dividing us into two groups with you and against you. So your silence is better for us and for you, otherwise we will silence you with stoning and severe punishment. So

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the messengers said to them: There is no source for this fear and pessimism except your own souls who whisper to you that our call is bad and evil, and the evil is in yourselves and in the polytheism, ignorance, and corruption you are in.

(**And a man came from the farthest part of the city**, **seeking**) God Almighty did not indicate the man's name, yet the commentators, or most of them, said: His name is Habib al-Najjar, and that his house was on the outskirts of the city, and that he believed in God, and when he heard that his people were about to kill the messengers, he rushed to support them and defend them with his tongue.. I do not know where the commentators got this name from? I searched for it in the Bible index and its dictionary as well, but I did not find the name Habib. Al-Tabari transmitted it on the authority of Ibn Abbas and Ka'b Al-Ahbar, and whoever he is, we have nothing to do with the man's name, and we are only concerned with him to the extent that the verses indicate, and I described him as faith and righteousness because (**He said**, "**O my people**, **follow the messengers**. **Follow those who do not ask you for a reward**, **and they are guided**."). He advised his people to accept the call of the messengers, and not to turn away from it, because it is for their good and righteousness, and those who call for the truth do not seek reward, gratitude, exaltation, or corruption on earth.

(**Why should I not worship Him who created me and to Him you will be returned?**). This is a story of what a sincere believer says, and its meaning is: What is there to prevent me from worshiping the One who created me from nothing, then resurrects us all after death for judgment and reward? In this, he criticizes his people for abandoning the worship of the One and Only One, and he continues this rebuke and says: (**Shall I take gods other than Him? If the Most Merciful intends harm**, **their intercession will avail me nothing**, **and they will not save me**.

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Indeed, **then I am in clear error**.). How can I worship idols that neither harm nor benefit, nor save nor intercede? So I have gone astray, and I am not among those who are guided. No. (**I believe in your Lord**, **so listen**). No one can confront the forces of evil and corruption with this word except those who do not care about dying for the sake of truth and its victory... and in some cases

Narrations: When he confronted his people with this truth, they killed him by throwing stones, and there was no one to defend him.. This is not far from the behavior of tyrants and people of corruption, and what supports the truth of this narrative is the saying of the polytheists to the messengers: "If you do not desist, we will stone you, and a painful punishment from us will touch you." In the interpretation of Al-Zamakhshari and Al-Thaalabi: The first of the nations were three who never disbelieved for the blink of an eye: Ali bin Abi Talib, the companion of Yasin, and the believer of the family of Pharaoh.

(**It was said**, "**Enter Paradise**.") He sold himself to God, and Paradise was the price, and Paradise was sufficient reward and reward (**He said**, "**I wish my people knew what my Lord has forgiven me and made me among the honorable**."). He did not say this to seek forgiveness from his people, even though they lied to him and harmed him. God forbid, pure and good people. Rather, he said it out of love for goodness and regretting what they had missed from him, wishing they had known that he had been one of their advisors, and that their belief in him and the messengers would be delusion and ignorance.

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Part twenty–three

What a pity for the servants, verse 28–36:

(And We did not send down to his people after him any host from the sky, and We did not send it down. (28) If it were but a single cry, then behold, they fell silent. (29) Oh, what a pity for me? Servants: No messenger comes to them except that they mock him. (30) Have they not seen how many generations We destroyed before them, that to them they will not return? (31) And indeed, all of them are present with Us. (32) And a sign for them is the dead earth, which We revive and bring forth from it grain, and of it they eat. (33) And We place in it Gardens of palm trees and vines, and We caused springs to gush forth therein (34) that they might eat of its fruit and whatever their hands have made. So will they not be grateful? (35) Glory be to Him who created All pairs are from what the earth produces and from themselves and from what they do not know (36))

the language :

The plural of centuries is the plural of qarn, which is the people combined at the same time. And item pairs.

Parsing:

The noun was deleted, meaning that the shout or punishment was only one shout. And Hasret is called, meaning, "Come, O Hasret." This is your time, and it is set

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because it is up to the servants to depend on it. How much news and its place is the accusative of our people. The infinitive is that to them they do not return the object of a deleted verb, meaning we ruled that they do not return, and it was said: This infinitive is instead of

We destroyed, and it is noted that the replacement is based on the intention of repeating, and it is not said: How long they will not return. And the negation of every subject and lamma means except, and the author of Al-Bahr Al-Muhit said: "Lamma" is not used in exceptions except in what is heard only, so it is not said that the people rose when they increased. The earth is a subject and dead is an attribute of it, and a sign is a predicate, that is, the dead earth is a sign to them. And what you have made, "what" is a conjunction of its fruit, that is, and they will eat of what their hands have made.

Meaning:

(**And We did not send down upon his people after him any host from the sky**, **nor did We send down it**. **If there was but one cry**, **then**, **lo and behold**, **they remained silent**.). The conscience of his people goes back to the believer who said: Follow the messengers, etc. What is meant by the army of heaven is the angels, and the cry is the cry of torment, and they are dormant and dead. The meaning is that destroying those who lie to us is easy and simple, so if we wanted it, we would not send angels of torment upon them. Rather, it is nothing but a shout that they hear from heaven until their homes become graves for their bodies.

(**What a pity for the servants**! **Whenever a messenger comes to them**, **they mock him**.). This is an explanation and explanation of the reason for the sorrow,

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which is the polytheists' insistence on denying the messengers, and taking them as a mockery and mockery. She asks: Who is the one who regrets, knowing that God Almighty does not feel sorry for anyone?

The answer: There is no regret in this world at all, because regret here is a metaphor for their bad fate and their dire consequence with which they feel sad when they see the torment of Hell, and they regret wasting their opportunity in this world's life.

(**Have they not seen how many generations We destroyed before them?**). They will regret and regret in the afterlife because they did not learn from the past nations whom God destroyed when they denied the messengers. (**To them they will not return**). Most of the old and new commentators, including Al-Maraghi and Sahib Al-Zalal, said about the meaning of this noble sentence: Did the liars not see that the nations we destroyed will never return to this world again? .. There is consideration in this interpretation, because the failure of the dead to return to this world is an argument for those who deny the resurrection, but not an argument against them.. The correct meaning is

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- As we think - Did not the deniers see that God had destroyed the past ones with their decree and their decree, and that not one of them remained who would go back to the later deniers and inform them of the news of the previous deniers? Rather, signs and monuments indicated their destruction: (**Those are their homes empty because they have wronged**. **Indeed**, **in that is a sign for a people who know**.) - 52 An-Naml This sentence is similar to the Almighty's saying: (**They cannot make a recommendation**, **nor can they return to their families**.) - 50 ys. (**And if all of us are present**,).

All people will be detained tomorrow before God to discuss the reckoning and reward for deeds. Your Lord has definitely decreed it.

(**And a sign for them is the dead land**, **which We revived and brought forth from it grain**, **and of it they eat**, **and We placed therein gardens of palm trees and grapes**, **and caused forth therein The eyes**). A similar example was presented in verse 99 of Surat Al-An'am, vol. 3, p. 234, verse 4 of Surat Al-Ra'd, vol. 4, p. 376, and verse 5 of Surat Al-Hajj, vol. 5, p. 311.

(**That they may eat of its fruit**, **and for what their hands have made**, **will they not be grateful?**) God's countless blessings. And his saying: "What their hands have made" is an indication that truly blessing is lawful money acquired through the toil of the right hand and the sweat of one's brow, while forbidden money is fire and hell: (**They only eat fire in their bellies**) - 10 women: (**They put nothing into their bellies except fire**.) 174 Al-Baqarah.

(**Glory be to Him who created all pairs from what the earth grows and from themselves and from what they do not know**). He is far removed from the partner, and Most High is He who created the types and types in animals and birds, and in plants and humans, and in what we do not know of the regions of the sky and the borders of the earth, and each of these types differs in color and size, and in some of them there is a taste like a plant, and in the last there are characteristics like a human being. Specialists say: Inanimate matter is also composed of two things: negative and positive, and without them, no being would exist... and there is no source for that except the All-Knowing, the All-Wise. As for chance, no one can resort to it except the minor or the arrogant.

And in everything He has a sign, **verse 37–44**:

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(**And a sign for them is the night from which We separate the day, and behold, they were in darkness**. (37) **And the sun was blazing**.

(38) **And We have ordained the moon in stations until it returned like an ancient crippled tree**. (39) **It is not necessary for the sun to overtake it, The moon, nor the night, precedes the day, and they all swim in an orbit**. (40) **And a sign for them is that We carried their offspring in the charged orbit**. (41) **And We created for them Like it is what they ride**. (42) **And if We wish, We can drown them. There is no cry out for them, nor will they be rescued**. (43) **Except as a mercy from Us and a provision for a time**. (44))

the language :

We remove the day from it, that is, we remove the day and put the night in its place. And the dark ones enter into darkness. Al-Arjūn is based on the form of yawāj, meaning crookedness, which is the branch of a palm tree to which the moon is compared when it decreases. There is no one screaming, no one helping.

Parsing:

The night is a delayed subject and a verse is a predicate. That is the estimation of the dear, the words of the resumed subject and predicate. The moon is a deleted genitive, and the one acting upon it is also a deleted verb indicated by the existing one, i.e. We estimated the moon's rotation. We estimated it. Manazil is in the accusative case, meaning in homes, such as "I entered the house," meaning in the home, in contrast to the author of Majma' al-Bayan. And every subject and in an astronomy is related to ṣabūn, and the sentence is a predicate, and the plural is in

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consideration of the houses, and ṣabūrūn indicates that the plural "waw" is sometimes applied to those who are not rational, and someone said: The sun and the moon are among the rational. The source is that We carried a delayed subject, and a sign for them, an advance predicate, meaning We carried their descendants in the astronomy as a sign for them. Mercy is an effect for its sake and a blessing is a conjunction of mercy.

Meaning:

The Almighty mentioned here universal verses that indicate His power and greatness, which are:

1. (**And a sign for them is the night from which We separate the day**, **and behold**, **they are in darkness**.). Night and day alternate as a result of the Earth's sphericity and its rotation around itself, just like the rotation of a millstone. The side of the Earth that is aligned with the sun when it rotates becomes day, and the side that is not aligned becomes night. If it moves beyond the sun that was aligned with it due to rotation and is replaced by the other side that was night, if that is the case, the matter is reversed, so what was night becomes day, and what was day becomes night, and so forth. Glory be to Him from this by separation, and attributed it to Him because He is the Creator of the universe and the cause of causes, and a similar example was presented in verse 27 of Surat Al Imran, vol. 2, p. 37, and verse 12 of Surat Al-Isra, vol. 5, p. 26.

2. (**And the sun runs to a resting place for it**. **That is the decree of the Mighty**, **the All-Knowing**.). The commentators differed regarding what is meant by its stable, based on statements that Al-Razi concluded into four, all of which are

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far from being understood. The correct view is that its stable is a metaphor for its operation in a precise and precise system, and this is indicated by the Almighty's saying: That is the decree of the Mighty, the All-Knowing. The author of the book The Qur'an and Modern Science quoted leading contemporary astronomers: "The sun moves at a speed of 12 miles per second, other than its rotation around itself, and it is different from the state of the Earth's rotation." What is related to this is presented in verse 2 of Surat Al-Ra'd, Part 4, p. 373.

(**And We decreed the moon in its stations until it returned like the ancient crescent moon**.). These houses are not replaced by others, nor do they shift from their place, nor does the moon stray from them. The astronomers said: It descends every night in one of them, and it is hidden in two nights if the month has 30 days, and in one night if it has 29 days, and then it becomes like a palm branch in its thinness and bending, and this is what is meant by the limp. What is related to this is presented in verse 36 of Surah Al-Tawbah, Part 4, Page 29, the paragraph: The lunar months are the natural months.

(**It is not necessary for the sun to overtake the moon**, **nor for the night to precede the day**. **They all swim in an orbit**.). Every planet has its own orbit, in which it revolves in an orderly manner, and passes through preordained stations until God records them in the Book. In Nahj al-Balagha: "And He made its sun - i.e

The sun of the planets - a visible sign of its day, and its moon a sign that erases its night - that is, the light of the moon overshadows the light of the rest of the planets - so He measured them, and determined their path in their steps in order to distinguish between night and day by them, and to know the number of years and to calculate

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their amounts.. Among what I read in this section is a holy hadith mentioned by the author of the books in the third volume, and its meaning is that God Almighty said: If the sun was placed in a special side From the universe in order for the rich to raise his building and block the light of the sun from the poor, but I placed it on a horizon in which it revolves and moves until the poor finds his share of its light just as the rich finds.

(**And a sign for them is that We carried their offspring in the charged** .3 **ark**.). The pronoun "theirs" and their descendants refers to the sons of Adam.. God Almighty reminds them of His great blessings upon them, including carrying them in ships filled with them and their belongings, transporting them from one country to another. A similar example was presented in verse 32 of Surat Ibrahim, vol. 4, p. 448, and verse 66 of Surat Al-Isra, vol. 5, p. 65.

(**And We created for them something like it upon which they ride**.). A .4 pronoun like it refers to astronomy, and the ancient commentators said: What is meant by its example is camels, horses, mules, and donkeys. They said this is where there is no plane, car, or spacecraft (**If we wish**, **we can drown them**) Even if they were in armored vehicles and aircraft carriers. The purpose is to remind them, Glory be to Him, of the blessing of salvation from drowning, and that if it were not for His mercy and care, they would have perished. (**There is no one to cry out to them**, **nor will they be rescued**.) From drowning no matter how much they seek help and seek help (**Except as a mercy from Us and an enjoyment for a while**) Unless God, by His mercy, protects them from the horrors of the sea, and delays them for a specified period according to His knowledge and wisdom.

Fear what is before you, **verse 45–54**:

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(**And when it is said to them, "Beware of what is before you and what is behind you that perhaps you will receive mercy**." (45) **And no sign comes to them from the signs of their Lord but they turn away from it**. (46) **And when it is said to them, "Spend from what God has provided for you," those who disbelieve say to those who believe, "Shall we be fed from**

If God had so willed, He would have fed it. You are only in clear error. (47) **And they say, "When will this promise come, if you are truthful?**" (48) **They only wait for one cry. You seize them while they are quarreling** (49) **so they are not able to make a recommendation, nor will they return to their families** (50) **and the trumpet was blown, and behold, they were from the events of They will descend from their Lord**. (51) **They said, "Woe to us! Who has raised us from our resting place? This is what the Most Gracious promised, and the messengers have spoken truth**. (52) **If it was but one cry, then behold, they are all together." With Us are those present**. (53) **Today no soul is wronged at all, nor will you be rewarded except for what you used to do**. (54))

Parsing:

Answer: When it is said to them, "Beware of God," it is omitted, meaning, "turn away," as indicated by his saying: "turn away" in the following verse. Woe to us is a caller, that is, O our protector, bring this your time. This is what the Most Gracious promised us, a subject and a predicate, and the speech continues.

Meaning:

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(**And when it is said to them**, "**Fear what is before you and what is behind you**, **that you may receive mercy**."). The pronoun "theirs" refers to the Arab polytheists. What is meant by what is before them is the sins and forbidden acts of God, and what is behind them is the punishment for them. In Nahj al-Balagha: "The Hour is approaching you from behind you." The meaning is that the Messenger of God forbade them from disobedience, warned them of God's wrath and punishment if they disobeyed, and gave them good tidings of His mercy and reward if they obeyed, but they turned back on their heels, retreating. (**And not a single sign of their Lord comes to them but they turn away from it**.). Whenever the Messenger came to them with a miracle

A clear phenomenon or evidence that they denied out of rebellion and stubbornness. A similar example is presented in verse 5 of Surat Al-Shu'ara', Part 5, p. 488.

(**And when it is said to them**, "**Spend from what God has provided for you**," **those who disbelieve say to those who believe**, "**We feed whomever if God willed**. **He would feed him**. **You are only in clear error**.") The affluent have one principle and one religion, which is concern for their wealth and interests. If they speak or act, it is inspired by Him, they say and do, and if they look, it is through Him that they look. And if it is said to them: Do not cause corruption on earth, they say: We are only reformers. And when it is said to them: Believe as the people have believed. They said: Do we believe as the fools believed? And when it is said to them: Prostrate to the Most Merciful, they say: What is the Most Merciful? Rather, we prostrate to dirhams and dinars. And if a commander ordered them to spend on the necessities, they said: God decreed poverty for them, and decreed wealth for us... and they were ignorant or ignored that poverty was created by the

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earth and not by heaven, from the corruption of the situation and the injustice of the systems of robbery and plunder and the exploitation of the weak.

(**And they say**, "**When will this promise be fulfilled**, **if you are truthful?**"). And if God and the Messenger warned them of a bad outcome and a miserable fate. They said sarcastically: When will this fate happen? The same is presented in many verses (**They only expect one cry to seize them while they are quarreling**.) That is, they dispute over worldly affairs, and for example: (**So We seized them suddenly while they were not aware**) 95 Al-A'raf.

(**They cannot make a recommendation**, **nor can they return to their families**.). If the cry of torment comes, none of them will have time to advise his family of what is important to him, and if he is absent from them, he cannot return to them. (**And the trumpet was blown**, **and behold**, **they were descending from the events to their Lord**.). A similar example is presented in verse 100 of Surat Al-Kahf, vol. 5, p. 162.

(**They said**: **Woe to us who resurrected us from our resting place**!). They were amazed at their resurrection after death, and before they had mocked those who promised them this and ordered them to prepare for it, and after they saw it they said: (**This is what the Most Gracious promised**, **and the messengers spoke the truth**.) That the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves (**If there is only one shout**, **then they are all present with us**.). Creation, death, and resurrection are the same to God Almighty...every one of them

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In one word: (**He did not create you nor resurrect you except as one soul**.) 28 Luqman. A similar example is presented in verse 32 of this Surah (**Today no soul is wronged at all, and you will not be rewarded except for what you used to do**.). And in its meaning: (**Today every soul will be recompensed for what it has earned. There is no injustice today. Indeed, God is quick to judge**.) 17– Forgiver.

Companions of Paradise and Companions of Hell, verses 55–68:

(**Indeed, the companions of Paradise today are busy and fruitful**. (55) **They and their wives are in shades on couches, reclining**. (56) **They will have therein fruits, and they will have what they eat. They invoke** (57) **Peace, a word from a merciful Lord** (58) **And set apart today, O criminals** (59) **Did I not command you, O children of Adam, that you should not worship Satan? Indeed, he is your clear enemy**. (60) **And that, worship Me, this is a straight path**. (61) **Indeed, He has led astray many mountains among you. Have you not understood?** (62) **These Hell which you were promised** (63) **Resurrect it today because you used to disbelieve** (64) **Today We will seal their mouths and their hands will speak to Us and bear witness. their feet for what they used to earn**. (65) **And if We had willed, We could have smeared over their eyes, so they kept ahead of the Path. How then could they see?** (66) **And if We had willed, We could have made them shine upon it**. (67) **And whomever We raise up, We will cause them to subside in creation. Will they not understand?** (68))

the language :

Fun fruits from humor, not from fruit. And shade is the plural of shade, which is fay.

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Sofas are the plural of sofa, which is a bed. They do not claim what they ask for. They distinguished themselves and stayed away from good and righteous people. He created much and created much. They endured its heat and were subjected to torment. And what is meant here is obliteration, meaning blindness. So they proceeded from the word "anticipation", that is, they hastened and set off. The unix thing is to make the bottom above.

Parsing:

There is a predicate that is a second predicate. They are a subject and their pairs are a conjunction to it, and in the shadows of a predicate, and they recline on a second predicate and on the sofas related to it. And peace instead of what they claim. A saying in the accusative case. That you do not worship "Ann," the interpreter of the covenant. And if you worship Me, it is better than not worshiping Satan.

Meaning:

(**Indeed**, **the inhabitants of Paradise today are busy and enjoying themselves**, **and their wives are in shades on couches reclining**, **in which they will have fruit**, **and they will have what they claim**.). The most precious wish for a human being is health, security, and peace of mind free from worries and troubles, and to be provided with delicious food, drink, housing, clothing, and the enjoyment of women, trees, and rivers. All of that and other things are available to the people of Paradise, and above all else. (**Peace**, **a word from a merciful Lord**) God's peace is safety and mercy, and His satisfaction is the ultimate happiness and blessing.. Hence, Imam Ali (peace be upon him) said: Every bliss short of Paradise is contemptible, and every affliction short of Hell is comfort.

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(**And excel today**, **O criminals**!). In this worldly life, criminals would pretend to be righteous, wear monks' sackcloth, and mingle with people of piety and goodness…and their condition would be hidden from many people. However, on the day of judgment and recompense, God will distance them from the righteous, and say to them: Enter the Fire with those who will enter. (**Criminals are known by their marks**, **so they are taken by their forelocks and toes**.) – 41 The Most Gracious.

(**Did I not command you**, **O children of Adam**, **not to worship Satan? Indeed**, **he is your clear enemy**, **and that worship Me**. **This is a straight path**.). God Almighty warned His servants against Satan and his whispers, forbade them from obeying him, and guided them to the path of goodness and guidance. Many of them obeyed Satan and disobeyed the Most Merciful, and He referred to this by saying:

(**Indeed**, **He has led astray many mountains among you**. **Why did you not understand?**). The mountain of creation, and whoever follows the path of the perished after being warned and admonished is blind to the light and guidance of reason, and there is no reward for such a person except the torment that the Almighty referred to when He said: (**This is Hell which you were promised**) It was on the tongues of the messengers, and you mocked it and them (**Pray it today because you disbelieved**.). This is the fate of everyone who wasted and neglected.

(**Today We seal their mouths**, **and their hands speak to us**, **and their feet bear witness of what they used to earn**.). Every hurtful act of the disobedient, tyrannical person will be pronounced by God tomorrow to testify against its owner

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for the evils he committed. The hand bears witness against him for what he struck, stole, wrote and pointed, the foot for what he strove, the eye for what he looked at... and so on.

You ask: How do you combine the words of God Almighty here: (**Today we seal their mouths**) And he said in verse 24 of Surah An-Nur: (**On the day their tongues will bear witness against them**.) He confirmed the pronunciation for them here and denied it there?

The answer: Tomorrow the servants will have positions, not just one, and they will be permitted to speak about some of them but not others. God Almighty said: (**The Day He comes**, **no soul will speak except with His permission**.) - 105 Hood.

(**And if We had willed**, **We could have smeared over their eyes**, **so they would have raced to the Path**, **so how would they see? And if We had so willed**, **We would have placed them in their position**, **so they would not be able to go on**, **nor would they return**.). If God Almighty had wanted to punish criminals in this world, He would have blinded their eyes so that they would not be guided to anything, and He would have transformed them into inanimate statues with no movement or life. (**And whomever We inhabit**, **We will immerse him in creation**. **Do they not understand?**). To lower a thing is to make its bottom above it, and as a person grows older, he regresses backwards, becoming senile after realizing it, and weakening after his strength. The purpose of this statement is to point out that God Almighty has provided a person with a life sufficient and sufficient for him to be guided in it and do righteous deeds, and that if he lived longer than usual, he would be crippled by disability and illness.

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Long life is bad and bad for him: (**Have we not given you a life in which whoever remembers will remember**, **and the warner has come to you**. **So taste**, **for the wrongdoers will have no helper**.) 37 Fatir.

And what we have taught us is poetry, **verses 69–70**:

(**And We have not taught him poetry**, **nor is it worthy of it**. **It is only a reminder and a clear Qur'an**. (**69**) **That He might warn whoever is alive**, **and confirm the word against the disbelievers**. (**70**))

The enemies of God and truth tried to deny Muhammad (PBUH) in various ways, including saying: He is crazy. One of them, Al-Walid bin Al-Mughirah, who lived and died as a disbeliever, said: "No, his statement - meaning the Qur'an - has sweetness, and there is polish to it, and its upper part is fruitful, and its lower part is full of water, and it rises above it and does not rise above it." So they changed from accusing the Messenger of God of insanity to saying: (**This is a lying magician**) - 4 p. When it became clear that they were the liars, they said: A soothsayer who makes mistakes and gets it right, or a poet with sweet words and fertile mind and imagination.

It is worth noting that their accusation of poetry by the Great Prophet (PBUH) indicates that poetry among the Arabs is not limited by meter and rhyme, but rather it is broader and more comprehensive. It is artistic expression and its beauty, whether balanced or unbalanced. This is also the case among the ancient philosophers. The author of the interpretation of Ruh al-Bayan said: "Poetry among the ancient sages is not based on meter and rhyme, nor are they one of its pillars for them." This idea has spread today in literary and critical studies, and many believe in it. Professors of modern literature.

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God Almighty rejected the accusation of His Noble Prophet of poetry and soothsaying in many verses, including: (**It is the saying of a noble Messenger**, **and it is not the saying of a poet**. **Little do you believe**, **nor the saying of a soothsayer**. **Little do you remember**.) - 40 Al-Haka. Among them: (**By the grace of your Lord**, **you are neither a priest nor a**

Crazy or, **shall they say**, **a poet?**) - 29 Al-Tur. Among them is what God Almighty said about the polytheists: (**Have we truly abandoned our gods for a mad poet?**) - 36 Safat. Among them: (**Rather**, **he is a poet**) - 5 prophets.

Including the verse we are talking about (**And We have not taught him poetry**, **nor is it worthy of it**. **It is only a reminder and a clear Qur'an**, **to warn whoever is alive**, **and to confirm the word against the disbelievers**.). What is meant by the living here is one who revives his mind through contemplation and contemplation, and opens his heart to truth and goodness, and by saying the word of torment exactly as the Almighty says: (**But the word of torment has come true upon the disbelievers**.) - 71 Al-Zumar.. The polytheists said: The Qur'an that Muhammad (PBUH) brought was nothing but poetry that expresses his thinking and imagination, and not a revelation from God.. The Almighty replied to them that poetry is based on the poet's emotions, inclinations and whims, it supports what he loves even if it is false, and opposes what he hates even if he is right, and the Qur'an is the serious and decisive statement, and what is whimsical and jesting, it is a book of doctrine. And law, and morals, and sermons, and it contains knowledge and thought, and where is poetry in that?

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If the Qur'an had been created by Muhammad (PBUH), it would have contained his pain, sorrows, life, and crises, just as is the case with poets... knowing that the Qur'an is isolated from Muhammad (PBUH)'s problems and concerns.

It remains for us to point out that the Prophet (PBUH) appreciated poetry and respected it as an art that had a positive impact in expressing the desires and aspirations of the masses. He was famous for saying: "Indeed, eloquence is magic, and poetry is wisdom." He used to pray for success and righteousness for the poets who supported the truth and its people... and he took off his cloak over Ka'b bin Zuhair in honor of him when he praised him with his popular poem known as the poem "Al-Burdah", which began with:

He was in love with its influence and was of no use	Souad said, "My heart is pissed today."

Among them:

And the sternest of God's swords drawn	The Messenger is a light to be illuminated by

See the interpretation of verse 4 of the surah we are considering, the paragraph "Esoteric music in the Qur'an," and the interpretation of verse 224 of Surat Al-Shu'ara', vol. 5, p. 524.

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The hands of God are the laws of the universe and nature, verses 71–76:

(Have they not seen that We have created for them from among what Our hands have created cattle, and they are their owners? (71) And We have subdued them for them, and from them they ride, and from them they eat. (72) And for them is theirs. In it are benefits and drinks. So will they not be grateful? (73) And they have taken gods besides God that perhaps they will be helped. (74) They will not be able to help them, and they are their own soldiers. They will be present (75) So do not be saddened by their saying. Indeed, We know what they conceal and what they declare (76))

the language :

Ride them with the opening of the Ra, and what is meant here is the ride, like Haloub, i.e. the milked.

Meaning:

(Have they not seen that We created for them cattle from what Our hands have created, and they are owners of them, and We have subdued them for them, and from them they ride, and from them they eat, and for them therein are benefits? And ways, will they not be grateful?). What is meant by cattle is camels, cows, and sheep, and they are a blessing from God to His servants. They eat from their meat, drink from their milk, and make homes, furniture, and clothing from their skins, wool, and fur, and they carry them and their burdens to a country they would not reach except with hardship.. The Almighty repeated that in many verses, including verse 142 of Surat Al-An'am, vol. 3, p. 3. 273 and verse 7 of Surah An-Nahl, vol. 4, p. 498. The purpose of this is to encourage gratitude and obedience to God, and the Almighty has indicated this by saying: **(Will they not be**

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grateful?). In Nahj al-Balagha: If God had not threatened to disobey Him, He would not have been disobedient out of gratitude for His blessings.

What is meant by the Almighty's saying: (**Of what our hands have made**) Natural reasons because God is not a body

In order for it to have real support, Ibn Arabi said in Al-Futuhaat: The people of God divide creatures into two types: one type that God Almighty creates with the word "be." They express this in the world of command, because his saying "be" is a command, and a type that is created by the hands of causes, and they express it in the world of creation. This was discussed in detail in the first volume of this interpretation, page 392, paragraph "God and the Laws of Nature."

(**And they have taken gods other than God that they may be helped, but they will not be able to help them, and they have soldiers prepared for them**.). It is strange, and undoubtedly, for a rational person to worship stones that do no harm or benefit, but what is even stranger is for him to guard them and protect them from being stolen or destroyed, and at the same time he hopes that they will help him in times of adversity and bring him closer to God. (**They cannot help them**) That is, idols are too incapable and despicable to support themselves, so how can they support others? (**And they have an army ready**). The pronoun "they" refers to the polytheists, and the pronoun "them" refers to the idols, and they are present or standing, and the meaning is that the idols are of no benefit to the polytheists, yet they enlist and volunteer to defend them from time to time...and here is where the strangeness lies.

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On top of all of this, the idol worshipers said about the Prophet (PBUH): He is crazy…and why? Because he does not worship stones, and they are rational because they worship what they carve (**So do not be saddened by what they say**) O Muhammad: You are a madman, a poet, or a priest (**We know what they conceal and what they declare**). They harbored hatred and grudge against the Prophet (PBUH), and declared their slander against him and his call. There is no doubt that God is All-Knowing and Powerful at their expense and torment. So, why the sadness and pain?

From Yahya Al-Azim, **verses 77-83**, **said**:

(**Has man not seen that We created him from a drop of drop? Then behold**, **he is an open adversary**. (77) **And he gives us an example and forgets his own creation**. **He said**, "**Who can revive bones when they are rotten?**" (78) **Say**, "**He who created it the first time gives life to it**, **and He is All-Knowing of all creation**." (79) **It is He who made fire for you from the green tree**, **so when you kindle from it** (80) **Is it not He who created?**

The heavens and the earth are capable of creating the like of them. **Indeed**, **He is the Creator**, **the All-Knowing**. (81) **His command**, **when He wills a thing**, **is that He says to it**, "**Be**," **and it is**. (82) **Glory be to Him in whose hand is the kingdom of all things**, **and to Him you will be returned** (83))

the language :

Kingdom is an exaggeration of God's kingdom and authority.

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Parsing:

The first time it is put in the accusative case, and the agent in it creates it. And He made for you a substitute for the one who created it. Yes, the letter "answer" is specific to the affirmative, whether it is preceded by an affirmative or negative, meaning that it confirms the affirmation and invalidates the negation.

Meaning:

(**Has man not seen that We created him from a drop of sperm? Then**, **behold**, **he is an open adversary**.). Yesterday, man was a sperm, until, by the power of God, he became a normal creature endowed with understanding and understanding, he forgot his origin, and quarreled with his Lord through disobedience and pretentiousness in speech. (**And he gave us an example and forgot his creation**. **He said**, "**Who can revive bones when they are rotten?**"). The hidden pronoun refers to the one who denied the resurrection, and this denier gave an example of abstaining from the resurrection, saying: How do the parts of the bones come together and reconstitute, and life revives in them after they have worn out and become dust scattered here and there? The Almighty replied to the one who gave the proverb: Do you marvel at God's power, and you deny the resurrection and give proverbs, and then you forget yourself, and that God created you from dust and then from a sperm? He created you when you were nothing mentioned, so He will bring you back after your bones have turned to dust.

(**Say**: **He who created it the first time gives life to it**, **and He is All-Knowing of all creation**.). Say, O Muhammad, to the ungrateful one

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Al-Ma'an: What wonder is there in reviving bones when they are restored? It is He who gave the sperm hearing and sight, understanding and discernment. He is the One who returns the bones to their original state... The like of him is presented in many verses, including verse 49 of Surat Al-Isra, part 5, p. 52.

(**Who made fire for you from the green tree**, **and from it you kindle**). This example makes clear the idea of resurrection, and the explanation for this is that the deniers ruled out resurrecting the dead for no reason other than their belief that things cannot transform into their opposites. Then God Almighty answered them that this thought is an illusion and imagination, because this transformation is actually a reality, and it is tangible and you see it morning and evening, but you do not pay attention to it. The green, radiant trees turn into burning fire, and the lifeless earth comes alive and vibrates with the types of plants and trees when water falls on it. So how can you deny the revival of worn-out bones, and acknowledge the revival of lifeless earth and the transformation of trees into fire even though it all comes from the same door, which is the overturning of the thing? From truth to its opposite?

(**Is not He who created the heavens and the earth able to create someone like them? Indeed**, **He is the Creator**, **the All-Knowing**.). Whoever created the universe from nothing, it would be easy for him to create something like it anytime he wants. Its counterpart is presented in verse 99 of Surat Al-Isra, vol. 5, p. 89 (**His command**, **when He wants something**, **is to say to it**, "**Be**," **and it is**.). Creation began with the word "Be" and continues with it. It is presented in verse 40 of Surat An-Nahl, Part 4, p. 515 (**Glory be to Him in whose hand is the kingdom of all things**, **and to Him you will be returned**.). Our Lord is far removed from the partner, and He alone is the initiator and restorer.

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Surat Al-Saffat

Mecca and its verses 182.

In the name of God, the most gracious, the most merciful

And the pure ones are described in verses 1-10:

(**And the ones that are in rows in rows** (1) **Then the ones that rebuke in repression** (2) **Then the ones that follow in remembrance** (3) **Indeed, your God is One** (4) **Lord of the heavens and the earth and what is between them, and Lord of the easts** (5) **Indeed, We have adorned the lowest heaven with the adornment of the stars** (6) **and protected us from every rebellious Satan** (7) **They do not listen to the highest assembly and are slandered from every side** (8) **in contempt. And for them is a severe punishment**. (9) **Except for him who snatches something and is followed by a piercing shooting star**. (**10**))

the language :

The pure ones, then the pure ones, then the following ones are among the characteristics of the angels, and the details will come. The lowest heaven is the lowest of the heavens and the closest to us. The genie Aat is rebellious and wants to open the meme, an exaggeration of the genie. And expulsion. And it is permanent. And a luminous piercing.

Parsing:

And the saffat waw is for the section. Saffa is an absolute object, and its like is a direct object. As for dhikr, it is an object.

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And the Lord of the heavens instead of one. The world is an attribute of heaven. And we memorized the absolute object of a deleted verb, that is, we preserved it memorized. And "dhura" is an infinitive in the case of the adverb, i.e. "they are being turned away," and the adverb "waw" is used in "throwing." Whoever abducts "from" in the nominative instead of waw, they do not hear, or in the accusative, on the exception.

Meaning:

(**And the women who are pure in rows**, **then the women who are strong in row**, **then the women who follow in row**, **then in remembrance**.). The commentators differed regarding the meaning of the saffat, zajarat, and taliyat. Some of them said: They are angels. Among them are those who said: The rows are the group of believers lined up in prayer and in jihad, and the zajirat are the prayers of the Qur'an and its verses, and the next ones are the reciters of the Qur'an reciting it in prayer and elsewhere.

It is not far-fetched that what is meant by the three types mentioned by Imam Ali (peace be upon him) in the first sermon of Nahj al-Balagha. He said in describing the angels: Some of them prostrate but do not kneel, others kneel but do not stand upright, and some of them are upright and do not move, that is, they are fixed in their places. It is possible that his saying: "And they are pure and do not change one another" is a reference to "the pure ones in rows." Then he said: And among them are the trustees of His revelation and the tongues of His messengers. That is, they send down revelation to His prophets, like Gabriel (peace be upon him), and it is possible that his statement is a reference to the following, mentioned because they

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recite the Book of God when they convey it to the prophets. Then he said: Among them are the guardians of His servants. Sheikh Muhammad Abdo said in his statement about these people: "It is as if they are forces deposited in the bodies and souls of human beings. God protects those connected to them from perils and misfortunes. Were it not for that, the calamity would have been more afflicted with the human being than with safety." With this depiction, Sheikh Abduh wants to bring closer the understanding of how the angels protect the servants, as is implied by his saying "as if they were." Accordingly, it is permissible for the Imam's statement: "And among them are the guardians of His servants" to be a reference to the things that rebuke His servants, if we say that rebuke means repel harm from the servants.

(**Your God is one**, **Lord of the heavens and the earth and all that is between them**, **and Lord of the easts**.). What is meant by "easts" is the rising of the sun, given that it rises every day from the east and sets from the west.. God Almighty has sworn that He is One and has no partner in creation and His management.

God and the oath by His creation:

You ask: Why does God swear by angels?

The commentators answered that God swore by the angels to alert them to their great status and high status.. This is their answer - as a principle - to everything that the Almighty swore by: whether it was time, place, or any of the upper and lower beings. As for the author of the shadows, he linked this oath to the saying of the people of pre-Islamic times, that the angels are the daughters of God, as stated in verse 40 of Surah Al-Isra: (**Has your Lord chosen you with sons and taken from among the angels females? Indeed**, **you speak a mighty word**.) The

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owner of the shadows said: The purpose of swearing by the angels is to respond to those who believe in this myth, and he uttered this great statement.

What we see is that God divides things, whatever they may be, for one purpose, which is that everything in existence inherently indicates that God is one and has no partner. There is no doubt that the angels, pure and not, worshiped God and obeyed Him with knowledge and certainty of Him and His oneness. Therefore, their knowledge is conclusive evidence that He is One God, with no partner in creation, dominion, and management, just as scientists know of an objective truth that they discovered and touched in their laboratories and laboratories.

(**Indeed**, **We have adorned the lowest heaven with the adornment of the stars**.). What is meant by the sky is height and space, and by the world is our world, we are the children of Adam, not the entire universe, and what is meant by the planets is what is in the closest sky to us, and the meaning is that God Almighty has made the planets in our sky adornment and beauty with their shapes and lights, in addition to their benefits and benefits: (**It is He who made the stars for you so that you may be guided by them in the darkness of land and sea**.) 97 Al-An'am: (**It is He who made the sun a light and the moon a light and ordained it as stations so that you might know the number of years and the reckoning**.) – 5 Yunus.

(**And to protect them from every rebellious devil**, **they will not listen to the highest assembly**, **and they will be slandered from every side in contempt**, **and for them will be a torment that will befall them**, **except for the one who snatches it**. **Then a bright shooting star followed him**). The vocabulary of these verses is clear, and we have explained some of them in the "Language" section, except for the reality of the rebellious Satan, and the reality of the Most High

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Council, and God and His Messenger have remained silent and have not explained it to us.

What is meant by the rebellious Satan and the Most High? We do not interpret without knowledge, and therefore we say: These verses are among the ambiguous according to us, and they may be among the clear to others.

It is not far-fetched that the reason for silence is that the knowledge of this devil and this crowd is not related to our lives, or that our understanding is unable to comprehend their reality... and the scholar, no matter how diligent and careful he is, will not comprehend everything. Rather, he cannot know the reality of anything from all its aspects and as it is in reality. As for our knowledge of the vocabulary of the verses, such as the piercing meteor, the befalling torment, slander, kidnapping, and subversion, it is of no use in interpreting the meaning of the verses as a whole. As long as we do not know the truth about the rebellious Satan and the Most High.

Some commentators said: What is meant by the rebellious devil is the devil of the jinn, and another said: Rather, the person who does not think about the greatness of the stars and their indication of the existence of God. A Sufi said: What is meant by Satan is imaginary perceptions and imaginative powers... and all of that is blasphemy of the unseen... and silence is better than speaking out of ignorance: (**And you have not been given of knowledge except a little**.).

Rather, **I am astonished and they mock Verse 11–26**:

(**So inquire of them**, **are they more severe in character or those We created? Indeed**, **We created them from sticky clay**. (11) **Nay**, **I am amazed**, **and they**

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mock. (12) **And when they are reminded, they do not remember**. (13) **And when they see a sign, they scoff** (14) **and say**, "**This is nothing but clear magic**." (15) **When we die and are dust and bones, will we indeed be resurrected?** (16) **Our fathers**. **The first ones** (17) **Say**, "**Yes, while you are resurgent**" (18) **For it is but one rebuke**. **Then, behold, they will look** (19) **and say**, "**Woe to us! This is the Day of Judgment**." (20) **This is the Day of Judgment**. **The separation which you used to deny** (21) **Gather together those who did wrong and their wives and those who worshiped** (22) **other than Allah, so guide them to**

The path to Hell (23) **Stop them, for they will be questioned** (24) **What is the matter with you that you do not support** (25) **Rather, today they are submitting** (26))

the language :

So ask them and ask them. And what is necessary. And they are humble and humble. What is meant by one rebuke is one shout. The Day of Judgment is the Day of Reward, and the Day of separation between creatures and the distinction between the right and the wrong.

Parsing:

And their wives have the same effect as they will be gathered together. And you have no beginning or predicate, and the phrase "You do not support a state" means, "What is the matter with you if you are not supportive?"

Meaning:

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(**So ask them whether they are more severe in character or those We created**. **Indeed**, **We created them from sticky clay**.). Ask, O Muhammad, those who denied resurrection: Is it more difficult to create the heavens and the earth from nothing, or to bring a person back to life after his death, when God created him from soft, sticky clay that adheres to what surrounds it and sticks to it? It is easy for the one who was able to create the universe from nothing to restore the parts of man and reunite them after they were separated. In verse 57 of Surat Ghafir: (**The creation of the heavens and the earth is greater than the creation of people**, **but most people do not know**).

And you ask: God Almighty said in Surat Al-Kahf, verse 22: (**And do not ask a question about any of them**.) He said here: "So ask them." What is the way to reconcile the two verses?

The answer: The subject of the verse about the cave is specific to the people of the cave alone, as it was forbidden

Glory be to Him, His noble Prophet, to ask someone about them after God informed him about their conditions. As for the question here, it is directed to the polytheists only, and its intention is to rebuke them and cast an argument against them.

(**Rather**, **I am astonished and they mock**). You are amazed, O Muhammad, by the polytheists, who have made partners with God even though the evidence of monotheism is clear. They also admire you and even mock you, because the evidence of polytheism is the clear evidence in their understanding, not the evidence of monotheism. Evidence that this meaning is what is meant is what God Almighty

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said about the polytheists in verse 5 of Surah S: (**He made the gods one God**. **This is an amazing thing**.). And if someone said with Al-Ma'arri:

I wish my poetry was correct Everyone promotes his religion

We said in his answer: There are clear principles and truths that no two people disagree about, as the ignorant and knowledgeable share their knowledge, such as knowledge is better than ignorance, wealth is better than poverty, and so on. If two people dispute over a theoretical issue, then whoever's statement ends with clear principles is right, otherwise it is invalid.

(**And when they are reminded**, **they do not remember**, **and when they see a sign**, **they mock**.). Because whoever surrenders to his whims and the traditions of his fathers will be blind to the truth. "And whoever deviates, good deeds will become bad for him, and evil will become good for him, and he will become intoxicated with the intoxication of error," as Imam Ali (peace be upon him) said. (**And they said**, "**This is nothing but obvious magic**."). This statement was repeated by them in many verses, including verse 7 of Surat Al-An'am, vol. 3, p. 163. (**When we die and become dust and bones**, **will we indeed be resurrected by our forefathers?**). The meaning is clear and repeated many times. See verse 5 of Surat Al-Ra'ad, 49 and 98 of Surat Al-Isra, 82 of Surat Al-Mu'minun, and 68 of Surat An-Naml.

(**Say**, "**Yes**," **while you are gathered**, **for it is but one rebuke**. **And lo**, **they will look back**.). Tell, O Muhammad, to those who deny the resurrection, an answer to their question: Will we be resurrected? Tell them: Yes, you will be raised from your

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graves with one word from God, and you will be gathered to Him as humiliated and humiliated, and you will see with the eyes the torment with which you used to lie.

(And they said: O woe to us, this is the Day of Judgment - that is, the Reward - this is the Day of Judgment - that is, between truth and falsehood -

Which you used to deny.) If the truth comes to them, and the opportunity arises to act, they say: This is a lie and magic that only an ignorant and deceived person would believe. And when the time for action has passed and the time of recompense has come and they have tasted the calamity of their affairs, they say: Oh, woe to us! We were heedless of this. Rather, we were wrongdoers... And this picture is repeated every now and then... The ignorant person seeks to do what will harm him, but the rational and advisable person forbids him and warns him of the consequences. But he mocks and rides his head until when the incident occurs, and the calamity from which he cannot escape comes to him, and he realizes that he has disappointed people in an effort, he bites the hand of remorse and says: Oh, I wish I had. I didn't eat anything.

(**Gather together those who did wrong and their wives and those who worshiped other than God**.). What is meant by pairs here are shapes and likenesses, and the verse refers to the classification of criminals, and that the polytheist will be gathered with the polytheists in one place in Hell, along with them the idols that they worshiped, and likewise the thief will be with the thieves, and so on, every form to its form is a companion, just as they were in the life of this world. (**So guide them to the path of Hell**). After the criminals are accounted for, the angels are told: Hasten them to Hell.

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(**Stop them**, **they are responsible**). Before the angels take the criminals to Hell, they are imprisoned and asked about what they were doing. In some narrations: A person is asked on that day about his life and how he used it, about his wealth, what he earned and what he spent it on, and about his knowledge and what he did with it. As for reconciling this verse with the Almighty's saying: (**On that day**, **neither man nor jinn will be held accountable for his sin**.) - The Most Gracious 39 As for this success, we have referred to it more than once, and it can be summed up that the Last Day will have situations in which one will question some of them but not others. See the interpretation of verse 65 of Surat Yaseen.

(**Why don't you support us?**)? The speech is for the criminals, and the meaning is that they will be told tomorrow: Why don't some of you ward off the torment of one another on this day, when in this world's life you were interdependent and in solidarity against the truth and its people? The purpose of this question is to criticize and rebuke (**Rather**, **today they are surrendering**). They submit to God's command, they are unable to evade them, and they are not guided to a way.

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And some of them turned to each other, **verse 27–37**:

(**And they approached one another**, **questioning one another**. (27) **They said**, "**Indeed**, **you were coming to us from the right**." (28) **They said**, "**Rather**, **you are not believers**. (29) **And we do not have any authority over you**. **Of any authority**. **Rather**, **you are a rebellious people**. (30) **So the saying of our Lord has become true against us**: "**Indeed**, **we will surely taste**." (31) **So We misled you**, **indeed**, **we were deceitful**. (32) **For on that day**, **they will be in They share the torment** (33) **Indeed**, **this is what We do to the criminals** (34)

Indeed, **when it was said to them**, "**There is no god but Allah**," **they would be arrogant** (35) **and say**, "**Shall we They will surely abandon our gods for a mad poet**. (36) **Rather**, **he brought the truth and believed the messengers**. (**37**))

the language :

The right has several meanings, including the hand, including the side that is opposite the left, including blessing and strength, and what is meant here is seduction metaphorically, as evidenced by the response of the followers to the followers: (**So We misled you**. **Indeed**, **we were misguided**).

Parsing:

The sentence: Indeed, we will taste the effect of the saying. The object of taste is deleted, meaning torment.

Meaning:

(**And they approached one another questioning each other**. **They said**, "**Indeed**, **you used to come to us from the right**."). He wonders

The criminals are blamed when they see the torment, and the weak place the blame and responsibility on the leaders, and say to them in what they say: Were it not for your temptation and deception, we would have been believers... They expressed this deception with the oath because the Arabs are optimistic about what comes from the right. Their saying: You come to us from the right is similar to the saying of the one

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who said: It came to me from my inclinations and desires. A similar example is presented in verse 38 of Surat Al-A'raf, Part 3, p. 326.

(**They said**, "**Rather**, **you are not believers**, **and we have no authority over you**. **Rather**, **you are a transgressing people**. **So the saying of our Lord has become true against us**. **'Indeed**, **we will taste**,' **so We misled you**. **Indeed**, **we were Gwen**). This is what the leaders responded to the weak, and the bottom line is: We only had the call and its embellishment, and we called you to disbelief and you responded, and the Messenger called you to faith and you fled, and the secret is your malice and tyranny. Otherwise, what authority do we have over you if you believe in God and His Messenger as others have believed? It was as a result of our disbelief and our seduction of you, and your response to us, that the word of torment was inflicted upon us and upon you, as you see... and there is no reproach after the torment that we are suffering. A similar example is presented in verse 25 of Surat Al-Ankabut and 67 of Surat Al-Ahzab.

(**On that day**, **they will share in the torment**.). This is from the words of God Almighty, and it means that the torment will fall on all the criminals on that day when they questioned and blamed each other. (**This is what we do to criminals**.). Strict punishment and perpetual torment, without any difference between the follower and the followed.

(**When they were told**, "**There is no god but God**," **they would become arrogant**.). They became arrogant and arrogant in accepting the truth and His word, and they were afflicted with what befell the arrogant people before them of God's punishment and torment. (**And they say**, "**Indeed**, **we are abandoning our gods for the sake of a mad poet**."). The commentators said: The polytheists were confused in their words, and confused in their error, as they described the Great

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Messenger (may God bless him and grant him peace) as both a poet and a madman, even though the poet selects meanings with thought and deliberation, combines them with precision and precision, and expresses them with skill and mastery. Where is the madman in this?

(**Rather**, **he came with the truth and confirmed the messengers**). No, he is neither a poet nor a madman. Rather, he is a generous messenger who brought the truth from God, and he was truthful to the messengers who preceded him, and the books before him. And after all, the madman is better and better than those who described Muhammad (PBUH).

Insanity, and he was the one whom God chose and chosen for his message, and made him the master of the messengers and the seal of the prophets. See the interpretation of the verse: (**We did not teach him poetry and what it should do**.) - 69 Yass.

On beds facing each other, **verse 38–49**:

(**Indeed**, **you will taste the painful punishment** (38) **and you will not be rewarded except for what you used to do** (39) **except the sincere servants of God** (40) **those have a known provision** (41) **Fruits and they will be honored** (42) **In Gardens of Bliss** (43) **On beds facing each other** (44) **They will be brought around with a cup of fresh water** (45) **White**, **delicious to the drinkers** (46) **Not in it**. **An ogre**, **nor will they bleed from it** (47) **And with them are eyes with shortened eyes** (48) **as if they were hidden white** (49))

the language :

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A source of abundant water. Delicious deliciousness. Headache ghoul. Nor will they bleed from it, nor will their drink run out. Underage women keep their gazes on their husbands. Ain is the plural of aina, which is wide-eyed. Hidden hidden.

Parsing:

Unless you were doing "except" as a definite tool. Otherwise, the sincere servants of God are a separate exception from those who will taste torment, and there is no objection between the excluded and the excluded. Fruits instead of livelihood. On a bed related to two people facing each other, and facing each other is a condition of "honored". White is an attribute of a cup. And they have a predicate for a deleted subject, i.e., "hoor." The short limbs are an attribute of the poplar, and the eye is a second attribute. And they are a characteristic of white people.

Meaning:

(**Indeed**, **you will taste the painful punishment**, **and you will not be rewarded except for what you used to do**.). After God Almighty said: The criminals share in the torment, He said to them: Your torment is a recompense for what your hands have earned, and you will not be treated unjustly by any means.

(**Except the sincere servants of God**. **Those have a known provision**.). This is according to the custom of the Qur'an. It mentions the criminals and their punishment, and follows with a mention of the good people and their reward. In general, it is a provision known to God and to them, and in detail it is (fruits) of what they desire. (**And they are honored**) Because fruits, food, and drink, along with insult, are poisons and worries, and in Lebanese proverbs: "Give me a welcome and

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do not feed me." (**In the gardens of bliss**) Rivers flow beneath it (**On beds facing each other**) They look at each other happily and happily (**A cup of fresh water will be brought to them**) The boys bring to them various types of drink that are inexhaustible (**White**, **a delight to drinkers**) Bright color and good taste (**There is no ghoul in it**) No headaches from her drink, no aches (**Nor will they be relieved of it**) That is, its drink does not end. It is said: The well's water bleeds if it is extracted in its entirety. A man bleeds when his mind goes away, and then some commentators said: What is meant is that their minds do not go away from their drink. (**And they have short-circuited eyes**). Fruits, honors, pleasures, servants, and drink, and above that, chaste, beautiful, wide-eyed maidens (**As if they were hidden white**) This is a metaphor for protecting them and keeping them away from touching hands and eye contact.

Women and boys:

Recently, a letter came to me from one of the Kuwaiti students, in which she said: There was a conversation between her and her peers about women's rights, and she said: Islam does not differentiate between men and women. They objected to her by saying that the Qur'an explicitly stated that God would reward good men with fair-eyed women, but he was silent about rewarding good women with handsome, handsome young men and boys. If rights were equal, the punishment would have to be of one type.

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The missus says: She was unable to answer. She wanted me to write it to her, to convince the objecting girls.

This innocent dialogue shows us that a woman is exactly like a man in his instincts and inclinations, and that a man's condition and conditions are the best reward for her - of course, and a man's as well - and this dialogue also indicates that a woman's jealousy of a man is just like the jealousy of her co-wives and equals.

In my answer to her, I said: The Holy Qur'an explicitly stipulates equality between males and females as a general principle, as it says: (**I will not waste the work of any worker among you**, **male or female**.) 195 Al-Imran: (**And whoever does righteous deeds**, **whether male or female**, **and is a believer – those will enter Paradise**, **and they will not be wronged in the slightest**.) - 124 Women.. There is no doubt that whoever enters Paradise will find therein what souls desire and what eyes delight, whether male or female, as in verse 71 of Az-Zukhruf. This, until the Holy Qur'an mentioned immortal children just as it mentioned the beautiful maidens, and if the maidens were described as concealed eggs, then the children were described as scattered pearls, as in verse 19 of Surat al-Dahr.

It is not far-fetched that the silence regarding rewarding women with boys and young men is a trend that is common among people, as they say to a young man, "Why don't you get married?" And when do you get married? They do not say that to girls and women, as they tend to be shy, and in the past it was said: more shy than a girl. It was also said: that the pleasures of Paradise are all spiritual, with no substance or gender in them, and that the mention of poplars, fruit, and cups is merely a symbol and indication of the pleasure of the body to the pleasure of the soul, and that pleasures are a metaphor for grades and ranks.

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Let those who work for such a thing, **verse 50–68**:

(So they turned to one another questioning each other. (50) Someone among them said, "Indeed, I have had a companion. (51) He says, 'Indeed, you are among those who confirm.' (52) When we die and become dust. (53) He said, "Are you on the lookout?" (54) Then he looked up and saw him in the midst of Hell. (55)

He said, "By God, if you are about to return (56) and had it not been for the blessing of my Lord, I would have been among those present. (57) Are we not dead? (58) Except our first death, and we are not (59) Indeed, this is the great victory. (60) For someone like this, let those who do so. (61) Is that a better place to stay, or the Tree of Zaqqum? (62) Indeed, We have made it a test. For the wrongdoers (63) Indeed, it is a tree that emerges at the root of hell (64) Its trunk is as if it were the heads of the devils (65) Indeed, they will eat from it and will be filled with it. The bellies (66) Then they will have upon them a smear of boiling water (67) Then their return will be to Hell (68))

the language :

Qurain Sahib: Accountable and remunerated debtors. And knowledgeable supervisors. And hell is in the midst of it. And you want to destroy me. They took the word "hudhar" from the word "hudhar" and made it "hadhur" and they said: "Hudhur" is not used except for evil. The inn is what is prepared for the inn. Zaqqum is a tree that emerges in hell, as God Almighty said, and it was said: The Arabs know its counterpart in this world, and that it is bitter and is found in Tihama. The pollen is the first thing that emerges from the palm tree on its sleeve. The heads

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of demons are a metaphor for the ugliness of the sight. Shoub is mixing one thing with something else. And warm intimate.

Parsing:

If "an" is lightened from the heavy one and its name is deleted, meaning that you are. And you want the lam to be the difference between the diluted and the negative, and you want the root of it is you want. And the blessing of my Lord is a subject, and the predicate is omitted, i.e., it is created. And they came down with distinction.

Meaning:

(**So they turned to one another asking**). There is still talk about the conditions of Paradise. God Almighty said in the previous verses: The people of Paradise will enjoy all kinds of pleasures. He said in this verse: They talked happily about what was going on with them in this worldly life, such as that (**One of them said**, "**Indeed**, **I had a companion who said**, '**Indeed**, **you are among the believers**. **When we die and are dust and bones**, **will we be indebted?**'"). This believer speaks to his brothers and neighbors about a friend of his who used to mock those who believed in the Day of Judgment, and he said, among other things,: After annihilation, shall we be resurrected alive? It is a myth, Umm Amr. This is what every atheist believes. The secret is that belief in resurrection is a branch of belief in revelation from God to whomever He has chosen among His servants. The atheist does not believe in this revelation, so how can he believe in resurrection after death? In one sentence, the resurrection is unseen, and the unseen is a myth among atheists.

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(**He said**: **Are you informed?**). The letter from the believer to his colleagues in Paradise inviting them to look into Hell to see the outcome of that arrogant cynic. (**So he looked up and saw him in the middle of Hell**). He said this to them, and he looked over Hell and saw his companion in its heart (he said - rebuking him - by God, if you are about to be sent back) meaning you will destroy me and make me fall into doubt with your whisperings and doubts. (**Had it not been for the grace of my Lord**, **I would have been among those present**.) With you in both hell.

Then the believer turns to his brothers and says to them: (**Are we not dead except our first death**, **and are we not being punished? Indeed, this is the great victory**.) He speaks with joy about what happened, and says: We passed the exam successfully, and praise be to God.. There is no death and no fatigue after today.. nothing but God's grace and pleasure, and in this sense his saying: (**They will not taste therein death except the first death**, **and they will be saved from the torment of Hell**, **a bounty from your Lord**. **That is the great victory**.) 57 smoke.

(**For such things let the workers work**) Competitors compete... God Almighty added deeds and deeds to His servants, obligated them to do what is good for them and righteousness, and forbade them from doing what would bring them evil and corruption, and left them the choice to act or leave anything else, and He promised

Whoever obeys will receive Paradise, and whoever disobeys will receive the torment of burning. There is no doubt that the rational person has mercy on himself and chooses what is best for it. In Nahj al-Balagha: Your souls have no price except Paradise, so do not sell them for anything other than it.

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(**Is that a better place to stay**, **or the Tree of Zaqqum? Indeed**, **We have made it a test for the wrongdoers**.). This is a reference to bliss, which is the reward for those who do good and do good deeds. And they descended as long as they descended. And temptation here means torment, as it says in verse 13 of Surat Al-Dhariyat: (**On the day they will be tried over the Fire**) That is, they will be tortured. As for the tree of Zaqqum, God Almighty has explained it by saying: (**It is a tree that emerges at the root of Hell**, **and its trunk is as if it were the heads of the devils**. **They will certainly eat from it**, **and they will fill their stomachs with it**.). Zaqum is an Arab saying: food is disgusted if one eats it unwillingly. In Al-Tabari's interpretation: When Abu Jahl was revealed, he said sarcastically: I am bringing you Zaqqum, then he brought butter and dates, and said: Leave Zaqqum, this is the Zaqqum with which Muhammad frightens you. The heads of the devils are a metaphor for the ugliness of the tree and its frightening appearance. Whoever says: The tree of Zaqqum symbolizes bad torment, we have no objection to it.

(**Then they will have over it a tinge of hot water**.). The meaning is that they eat zaqum and drink from the water of pus, which is pus mixed with blood: (**Behind him is Hell**, **and he will be made to drink of purulent water**.) - 16 Ibrahim, vol. 4, p. 433 (**Then their return is to hell**.). What is meant by their reference is their final residence and permanent abode, and what is meant is their food, Zaqqum, their hot drink, and their abode in Hell. As for their clothing, this is indicated in verse 50 of Surat Ibrahim: (**Their robes are made of tar**).

Most of the ancients went astray before them, **verse 69–82**:

(**Indeed**, **they followed their fathers astray** (69) **so they are hastening in their tracks** (70) **and before them most of the ancients had gone astray** (71) **and**

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indeed We sent among them Warners (72) **So see what was the end of those who were warned** (73) **Except the sincere servants of God** (74) **And indeed Noah called to Us**

So, how good were those who responded (75) **and We saved him and his family from great distress** (76) **and made his offspring the only ones who would remain** (77) **and left him in charge of others** (78) **Peace be upon Noah in the worlds** (79) **Indeed, thus do We reward the doers of good** (80) **Indeed, he is one of Our faithful servants** (81) **Then We drowned the others** (82))

the language :

They rush, they rush. And we left him with a beautiful memory.

Parsing:

Let the respondents say "yes" to the "la" in the answer to a deleted section and the sentence "yes" is a predicate of a deleted subject, i.e. "we." And his family has an effect with him. And they are the rest. "They" is a separate pronoun that has no place in the syntactic context.

Meaning:

(**They have found their fathers astray, and they are hastening in their tracks**.). The absent pronoun refers to the Arab polytheists who followed the path of their fathers without research or contemplation, and the verse indicates that the one who goes astray and whoever is led astray by him are equal in disobedience and deserving of punishment, but whoever imitates the people of guidance and

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righteousness is in safety and security from the punishment of God, and this is indicated by the Almighty's saying: (**They said**, "**Rather**, **we follow what we found our fathers following**, **even if their fathers did not understand anything and were not guided**.") - 170 Al-Baqarah. This means that if their fathers were guided, it would be permissible to follow them. See Part 1, p. 259, paragraph "Tradition and the Fundamentals of Beliefs."

(**And before them most of the ancients had gone astray**, **and indeed We had sent among them warners**.). If the Arab polytheists deny you, O Muhammad, and go astray from the truth, then most of the nations went astray before them, even though

God sent to them messengers bringing good tidings and warnings, and took proof against them and made clear to them what is good and what is undesirable in deeds, so they followed these and avoided those, so the word of torment was imposed upon them. (**So see what was the outcome of those who were warned**.) Of shame and destruction (**Except the sincere servants of God**) God Almighty saved them from His torment, and rewarded them with His reward.

(**And Noah called us**, **so how excellent were those who responded**). God Almighty refers to what was stated in verse 26 of Surat Nuh: (**And Noah said**, "**My Lord**, **do not leave on earth an abode of the disbelievers**."). (**And We saved him and his family from great distress**.). Noah sought victory from God against the tyrants of his people, so God drowned them and left no homes for them in response to the supplication of his Prophet Noah, and saved him and those who

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believed with him from the harm of the immoral infidels and from all distress and evil.

Sam and Yafeth and Ham:

(**And We made his descendants the ones remaining**) After the flood, all people were wiped out. In Al-Tabari's interpretation: "Noah's descendants are those remaining on earth after the destruction of his people, and all people after him until today are descendants of Noah. The Persians and Arabs are the descendants of Shem bin Noah, the Turks and the Saqaliba are the descendants of Yaif, and the Sudanese are the descendants of Ham. Thus came the narrations and the scholars said." Al-Tabari died in the year 310 AH, that is, more than a thousand years ago, and because of his precedence and advancement, they call him the Sheikh of the interpreters.

In the "Dictionary of the Bible": "Shem is a Hebrew name, meaning "name." He is the eldest of Noah's children, and his descendants include Arabs, Arameans, Assyrians, and Jews. Therefore, the languages they speak are called Semitic in reference to him, such as the Arabic language and the Hebrew language. Japheth is a Semitic name that may have meant beauty. Among his descendants were those who inhabited the western mountains from the Negad, south of the Caspian Sea and the Black Sea, to the shores and islands of the Mediterranean, of origin. An Indian-European - and these include the Turks and the Saqlabi that Al-Tabari referred to - and Ham is a Hebrew name, and it means Ham, meaning hot, and he is the youngest of Noah's sons.

(**We left it to others**). We kept his beautiful memory for life (**peace**

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On Noah in the worlds). He is safe and secure from God lest someone remember him with evil, and the prophets used to ask God Almighty to make them a good reminder for the people after them: Abraham (peace be upon him) said: (**And give me a tongue of truth in others**.) 84 poets. (**This is how We reward the doers of good**). That is, God will be good to them because the work of a worker, whether male or female, is not wasted (**He is one of our faithful servants**) Because he did well in his deeds and strived hard for God as he deserved, and these are the characteristics and signs of a believer (**Then we drowned the others**) In this world, and in the Hereafter they will have a painful punishment as a recompense for what they used to do.

And among his followers belonged to Abraham, verse 83–99:

(**And indeed, among his followers is Abraham's** (83) **when he came to his Lord with a sound heart** (84) **when he said to his father and his people, "What is it that you worship?** (85) **Are there any gods besides God? Do you want?** (86) **What do you think of the Lord of the Worlds?** (87) **Then he looked at the stars** (88) **and said, "Indeed, I am sick."** (89) **So they turned away from him, turning away**. (90) **Empty to Their gods. So he said, "Will you not eat?** (91) **What is yours? You cannot speak**. (92) **Then He struck them with the right hand**. (93) **So they came to Him, marching**. (94) **He said, "Do you worship what** (95) **And God created you and what you do**. (96) **They said, "Build for him a building," so throw him into hell**. (97) **So they intended a plot against him, so We made them the lowest**. (98) **And he said, "I am going to my Lord. He will guide me."** (99))

the language :

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A man's Shiites are the group who follow his religion and path, and then this word became alone

A name for the Shiites of Imam (peace be upon him) and those of his sons who took his place. Afka means false and false. And there is money and it is sharp from one side to the other. And they get married quickly.

Parsing:

When "if" came in the accusative case with a deleted verb, i.e. I remember when it came. And when he said "if," this is a substitute for the first "if." Ifka is an object for you to want. And gods instead of elephants. What do you think of the beginning and the news? And they are planning a situation. And you have no beginning or information. The accusative case is in the infinitive case, i.e. he strikes.

Meaning:

The Almighty mentioned the content of these verses above, so we explain them quickly with reference to the number of the previous verse and surah.

(**And among his followers belongs to Abraham**). The conscience of his Shiites goes back to Noah, and the meaning is that Abraham (peace be upon him) followed the path of Noah in belief and deed, and in some ancient interpretations: that there were 2640 years between Noah and Abraham, and the one who said this statement did not attribute it to a reliable source.

(**When he came to his Lord with a sound heart**). The owner of this heart is the one who is sincere to God alone in all his words and deeds. In the hadith: A servant's

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faith is not upright until his heart is upright. In Nahj al-Balagha: Blessed is the healthy heart that obeys those who guide it and avoids those who harm it (**When he said to his father and his people**: **What do you want to worship? What other gods than God do you want?**). Abraham denounced the worship of idols among his people, and confronted them with the word of truth, saying: Do you seek falsehood and falsehood by returning to other than God, and drawing closer to Him by worshiping other than Him? A similar example is presented in verse 74 of Surat Al-An'am, vol. 3, p. 212.

(**What do you think of the Lord of the Worlds?**)? Do you think that He, the Creator of the universe, is a stone or a planet? Will not a moment of mind, or a glimpse of understanding, deter you from this ignorance? And in

Part 4, pg. 391, paragraph: People's minds do not suffice them from the religion of God. We explain why the polytheists worshiped stones on which dogs and foxes urinated. (**So he looked at the stars**) He deceived his people that he was searching for the Creator of the universe because they worshiped many gods, especially "Nanar," the god of the moon, and his wife, "Ningal" (Bible Dictionary). The meaning of this verse is what is stated in verse 76 of Surat Al-An'am.

(**He said**, "**I am sick**."). The commentators on the meaning of sick have opinions, the most likely of which is that what is meant here is the doubter, and therefore the meaning is that Abraham said to his people: I am now in confusion, searching and examining to be guided to the knowledge of the Creator. I looked at the idols and became certain that they are not gods, then I looked at the stars and was not guided to anything, but rather I remained in my doubt and confusion. The context

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determines the intention of this meaning or makes it more likely - at least - because it linked his saying: I am sick to his looking at the stars... and not in his saying: I suspect any lying... No, because it is out of alignment with the opponent so that he can take him as evidence and cut off all excuses from him.

(**So they turned away from him**). They left him alone and went about their business (**He turned to their gods**). He rushed to the idols, taking advantage of their absence from them, and they had placed food in front of them to bless him (So he said - to the idols - will you not eat what is yours without speaking)? It is known that he said this out of disdain for her, and in protest against those who worship her and seek blessings from her (**He struck them with the right hand**). He ruled over the idols, smashing them with his right hand until he made them into pieces, all but large pieces for them, so that they might return to Him (**So they came to him marching**). The people rushed to Abraham and said to him: Did you do this, Abraham? (**He said**, "**Do you worship what you carve?**")? Woe to you, do not invent a lie against God. God is a Creator, not a creature, and a Provider, not a given. You have made these idols with your own hands, and you offer them food and protect them from attack. So how can they be gods? (**And God created you and what you do**) He is the Creator of everything and to Him is destiny.

(**They said**, "**Build a building for him and throw him into hell**."). They were unable to meet argument with argument, so they resorted to force, as is the case with tyrants. They kindled fire and threw into it the preachers of truth and goodness, as was the case in the past. When destructive science advanced, they threw fire on the oppressed peoples, along with their women and children. (**So they intended a plot by him**, **so We made them the lowest**.) Where made

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Glory be to Him, fire upon Abraham as coolness and peace (**And he said**, "**I am going to my Lord**. **He will guide me**."). After God saved him from the plots of his people, he emigrated from his country, Ur of the Chaldeans - Babylon - to the Levant. In the Bible Dictionary: "Traces and inscriptions dating back to about two thousand years BC were discovered, and the name Abraham was found on them in these forms: Abramu. Conclusion. Abraham, and modern historical discoveries have shown the state of the city of Ur, from which Abraham emigrated, as it was at that time." The content of these verses is presented in some detail in Surat Al-Anbiya, verses 51-70, vol. 5, pp. 283-288.

I see in a dream that I am slaughtering you, verse 100–113:

(**My Lord**, **grant me among the righteous**. (100) **So We gave him good tidings of a forbearing boy**. (101) **And when he had reached the end of the journey with him**, **he said**, "**O my son**, **I see in a dream that I am slaughtering you**, **so see what you see**." **He said**, "**O my father**, **do what you are commanded**. **You will find me**, **God willing**, **among those who are patient**." (102) **So when they submitted**, **he turned to the forehead**. (103) **And We called to him**, "**O Abraham**," (104) **You have spoken the truth**. **The vision**. **Indeed**, **thus do We reward the doers of good**. (105) **Indeed**, **this is the clear test**. (106) **And We ransomed him with a great sacrifice**. (107) **And We left him for it in others**. (108) **Peace be upon Abraham** (109) **Thus do We reward the doers of good** (110) **Indeed**, **he is one of Our faithful servants** (111) **And We gave him good tidings of Isaac**, **a prophet from among the righteous** (112) **And We blessed Upon him and upon Isaac and from their descendants is a doer of good and an unjust to himself**, **a clear one**. (113))

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the language :

They became Muslim and surrendered to God's command. He crushed him and threw him on the ground. The forehead is to the right and left of the forehead, and the forehead is the place of prostration, meaning that Abraham threw his son on his side. Slaughtering by breaking the animal prepared for slaughter.

Parsing:

Among the Kufans, we called it the waw plus, and we called it jawab ma, and according to others, jawab mama is deleted, i.e. faza and zafar. Indeed, O Abraham, "Indeed" is explained. And a prophet came from Isaac.

Meaning:

(**My Lord**, **grant me among the righteous**). Abraham (peace be upon him) reached old age and was not blessed with a son, so he asked his Lord to grant him faithful offspring and a righteous successor. (**So We gave him good tidings of a forbearing boy**). He is Ishmael, there is no doubt about that, according to the testimony of the Holy Qur'an, and the detailed explanation comes after the interpretation of the verses in question.

(**When he reached the end of the journey with him**, **he said**, "**O my son**, **I see in a dream that I am slaughtering you**, **so see what you see**.").

The hidden pronoun in Balg refers to the boy mentioned in the previous verse, by which we mean Ishmael, and a pronoun with it refers to Abraham. He saw in his dream that he was slaughtering or was about to slaughter his son, so he understood

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from this vision that God had commanded him to slaughter him...and the understanding of the prophets was certain, and for this reason he resolved without hesitation to actually fulfill his vision, and he informed his son of his intention and asked him to express his opinion on that after consideration and contemplation.

(**He said**, **O father**, **do as you are commanded**). He answered him immediately: I have no opinion and no command with God's command and your command. Oh, my father, slaughter me. There is no value in life apart from God's pleasure and yours. O my father, separate my head from my body, and you are with me righteousness and mercy as long as you seek the face of God and respond to His call. Then Ismail began to ease his father's burden and make the matter of slaughter easy for him and said: (**You will find me**, **God willing**, **among those who are patient**). I receive slaughter with strong composure and certainty.

(**So when they had submitted**, **he bowed his forehead and we called to him**, "**O Abraham**, **you have fulfilled the vision**. **Indeed**, **thus do We reward the doers of good**."). When Ishmael stretched out his neck for slaughter, and Ibrahim calmly descended upon him, each delegating his command to whoever had the command - the call came from the Supreme Commander: This is the interpretation of your vision... It is the determination and boldness on your part to slaughter out of sincerity to God, and Ishmael's submission to God's command with a good soul. As for the slaughter itself, it is not intended.

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She asks: If the slaughter was not intended, what is the purpose of ordering it?

Answer: Some believe that the purpose of this is for God Almighty to show to the public and generations the greatness of both Abraham and Ishmael in their sacrifice

and devotion to God, so that they will be an object of sanctification and appreciation until the day they are resurrected. Another said: The purpose is for Sarah to change her jealousy of Hagar, the mother of Ishmael, and to stop her cruelty to Abraham.. We add to these two sayings that God Almighty also wanted to set this as an example for the true believer, that he is the one who obeys God in everything, even in sacrificing his child and the pleasure of his liver, and the Almighty's saying refers to this: (**Indeed**, **this is the clear affliction**) That is, this determination to sacrifice oneself and one's family in compliance with God's command is the only criterion for a believer in truth and reality, and the dividing line between him and those who imagine that he is one of the believers, but he does not have faith in anything.

(**And We ransomed him with a great sacrifice**). What is meant by slaughter is slaughtered. It was said that it was a ram, and another said: Rather, it was a goat... Whatever the redemption is, we are not responsible for knowing its type, and this knowledge is not related to our lives, whether near or far. It is funny what someone said that he was a salty ram, and he grazed in Paradise for forty years, and that Abraham (peace be upon him) gave his spleen and his female reproductive organs to Satan... And if he grazed in Paradise for forty years, how much would his weight be?

(**And We left for him among the others**, **peace be upon Abraham**. **Thus do We reward the doers of good**. **Indeed**, **he is one of Our faithful servants**.). This text was presented in verse 78 and the following of this same surah.

(**And We gave him the good tidings of Isaac**, **a prophet from among the righteous**, **and We blessed him and Isaac**.). This good news from God to Abraham of a second son is a reward for his patience and his willingness to sacrifice his son in obedience to God. In the Bible Dictionary: Sarah gave birth to Isaac when

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she was 90 years old, and Abraham was 100 years old, and the meaning of Isaac in Hebrew is "laughing." As for Hagar, she gave birth

Ismail and Ibrahim were eighty-six years old (**And from their descendants there is a doer of good and a clear one who is unjust to himself**.). The righteous among these offspring is the one who followed the upright religion of his father Ibrahim, and the unjust is the one who deviated from it.

Was the sacrificed Ishmael or Isaac?

Some have said that the sacrifice - that is, the one whom Abraham was commanded to slaughter - is Isaac and not Ishmael. There is no source for this statement except the Israelites of Ka`b al-Ahbar and the envy of the Jews for the sons of Ishmael, and this is not much for the children of Israel. As for the evidence that the sacrifice is Ishmael, they are:

First: God Almighty says: (**So We gave him good tidings of a forbearing boy**, **and when he had reached the end of the journey with him**, **he said**, "**O my son**, **I see in a dream that I am slaughtering you**.") It explicitly indicates that the one who is given good tidings, the one who seeks, and the one who is sacrificed are attributes of one person described, which is the firstborn son of Abraham, and Abraham's firstborn is Ishmael, according to the agreement of Muslims, Christians, and Jews. It is stated in the Torah, chapter 16, verse 15 of the Book of Genesis, which states literally: "And Abram was eighty-six years old when Hagar bore Ishmael to Abram," meaning Abraham, and if we connect to this, what is stated in The Torah from the aforementioned book, chapter 17, verse 17 and the following: When God gave the good news to Abraham that Isaac would be born from Sarah, he

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fell on his face and said in his heart: Will a child be born to me when I am a hundred years old and Sarah who is ninety years old? If we combine the two verses, their conclusion is that Ishmael is the firstborn son, and that he is fourteen years older than Isaac, and we clarify that the firstborn is the sacrificed one, so the sacrificed one is Ishmael, not Isaac.

Second: God Almighty says: (**And We gave him good tidings of Isaac, a prophet from among the righteous**.) Since this good news came to Abraham about Isaac as a reward for his obedience to God in sacrificing his firstborn son, as we presented, it is necessary - and this is the case - that the time of Isaac should be later than the time of sacrifice, just as the reward for an action is delayed for the same action.

Third: God Almighty says in verse 71 of Surah Hud: (**So We gave her the good tidings of Isaac and of**

After Isaac is Jacob) For God gave good news to Sarah about Isaac and his son Jacob at the same time, so how could He command the slaughter of Isaac after He had given good news about him and his descendants? What does Sarah say when she hears the order to slaughter her child after she heard the good news about him and his son?

Fourth: If the sacrifice had been Isaac, the sacrifice, sa'i, and stoning of the stones would have to have taken place in the land of the Levant, where Sarah and her son, Isaac, were, and not in Mecca, where Hagar and her son, Ishmael, were.

Moses and Elias, **verses 114–132**:

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(**And We certainly favored Moses and Aaron** (114) **and saved them and their people from great distress** (115) **and helped them, so they were the victors** (116) **and We gave them the Scripture. Those who seek the right** (117) **And We guided them to the straight path** (118) **And We left for them among others** (119) **Peace be upon Moses and Aaron** (120) **Indeed, thus do We reward the doers of good.** (121) **Indeed, they are of Our faithful servants** (122) **And indeed, Elias was one of the messengers** (123) **When he said to his people, "Do you not fear Me?"** (124) **Do you call upon Baal and forsake The best of creators** (125) **God is your Lord and the Lord of your forefathers** (126) **But they rejected him, for they will surely be brought back** (127) **Except the sincere servants of God** (128) **And He left us May peace be upon him among others** (129) **Peace be upon the family of Yasin** (130) **Indeed, thus do We reward the doers of good** (131) **Indeed, he is one of Our faithful servants** (132))

the language :

The obvious one. Baal is the name of an idol.

Parsing:

God and your Lord instead of the best of creators.

Meaning:

(**And We favored Moses and Aaron**). God Almighty bestowed upon Moses and Aaron the gift of prophecy, eternal remembrance, and victory over the enemies. Prophecy does not come from earning or working, but rather it is a choice from

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God Almighty: (**God knows best where He will place His message**) - 124 Al-An'am. For this reason, the obligation is not related to it, so it is not said: Be a prophet as it is said: Be pious (**And We saved them and their people from great distress**.). It is the nature of the Jews to accept everything for the sake of money and its accumulation, even humiliation and disgrace. This is what their history says. Pharaoh enslaved them and they did not do anything until God provided for them, through Moses, a way out of distress and affliction.

(**And We helped them**, **and they were the victors**). God Almighty drowned Pharaoh and his soldiers, so the children of Israel were freed from humiliation and slavery (**And We gave them the clear Book**). God Almighty sent down the Torah to Moses and Aaron: in it are the clear rulings of God (**And We guided them to the straight path**) The path of truth and justice (**We left them to others**) A good remembrance, and a beautiful praise (**Peace be upon Moses and Aaron**) Security and security from God are upon them, and they have this world and the afterlife (**This is how We reward the doers of good**. **Indeed**, **they are among Our faithful servants**.). In its meaning: Is the reward for goodness anything but goodness? The discussion about Moses, Aaron, and the Children of Israel is presented in dozens of verses.

(**And Elias was one of the messengers**). The commentators said: Elias is one of the prophets of the Children of Israel, and his lineage goes back to Aaron. In more than one explanation: This Elias is the Prophet Idris, who was mentioned in verse 56 of Surat Maryam and verse 85 of Surat Al-Anbiya, and in the "Dictionary of the Bible": Elijah is a Hebrew name, and it means my God, Jehovah, and the Greek form of this name is Elias, and it is sometimes used in Arabic.

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(**When he said to his people**, "**Do you not fear?**")? Guide them to monotheism, and warn them against polytheism

Just as other prophets did (**Do you call on Baal and forsake the best of creators? God is your Lord and the Lord of your forefathers**.). Baal, whom they call instead of God, is the name of an idol, as the context of the verse indicates. In the Bible Dictionary: Baal Berith is a Canaanite name and it means Lord of the Covenant. The people of Elias devoted themselves to worshiping Baal, just as those before them devoted themselves to worshiping idols, so he called them to monotheism, as Noah, Abraham, Moses, and other prophets did. (**So they denied him**, **for they will surely be brought**.) They turned away from His call, and God will bring them to account on the Day of Resurrection and torment.

(**Except the sincere servants of God**) They are the ones who responded to Elias' call. They will be saved from torment and will receive a generous reward (**We left it to others**) A good male (**Peace be upon Il Yassin**). A group of commentators said: The father of Elias is named Yasin, so what is meant by Al Yasin is Elias in particular, because the son is from the father's family. Whatever it is, what is meant here by Al Yasin is Elias based on the context. In the previous verses, God Almighty mentioned Noah and said: Peace be upon Noah, then he mentioned Abraham and followed it by saying: Peace be upon Abraham, then Moses and Aaron, and he said: Peace be upon Moses and Aaron, then he mentioned Elias. And he was one of the messengers, and he said: Peace be upon the family of Yasin, so it became clear that he was referring to the family of Yasin.

Lot and Yunus, **verses 139–148**:

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(And indeed, Lot was of the Messengers (133) when We saved him and all his family (134) except an old man among those of those who left behind (135) Then We destroyed the others (136) And indeed you You will certainly pass by them in the morning (137) and at night. Do you not understand? (138) And indeed, Yunus was among the messengers (139) when he departed to the charged ark (140) So he contributed and was among those who refuted (141) Then the fish ate him while he was remorseful (142) If it had not been for the fact that he had been among those who glorified (143) he would have remained in its belly until the Day They will be resurrected (144)

So We cast him out in the open air while he was sick (145) and caused a pumpkin tree to grow over him (146) and sent him to a hundred thousand or more (147) so they believed. So We gave them enjoyment for a while (148))

the language :

Those who left behind, meaning those who remained with those who disbelieved, and the word ghabba also means gold. And we go in in the morning. And keep fleeing. The lottery contributed. And the refuted and defeated. It is blameworthy to do something that deserves blame and admonition. The open air is an empty place.

Parsing:

Musbahien is an adverb from waw tamarun, and by night is related to a deleted conjunction with "musbahin" meaning "and entering at night." The source is that he was a beginner and his story was deleted, that is, had it not been for his praise, it is

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fixed. Or they add "or" here in the sense of "rather," and it may be used as a thumb for the addressee.

Meaning:

(**And indeed**, **Lot was of the Messengers when We saved him and all his family**, **except an old man**, **among those who came back**. **Then We destroyed the others**.). It was presented in verses 80-84 of Surat Al-A'raf, vol. 3, pp. 353-354, in Surat Hud, verse 77-83, vol. 4, pp. 253-256, and in Surat Al-Ankabut, verse 28-35. And in the Torah, chapter 19 of Genesis, verse 30-38: Indeed, Lot had two daughters, so they made their father drink wine. So their reality occurred, and each of them gave birth to a boy.

(**And you pass by them in the morning and at night**. **Do you not understand?**). The Arabs used to travel from the Hijaz to the Levant for trade and other things, and they passed on their way morning and evening and back.

And back and forth to the land of the people of Lot, and they saw the effects of destruction and destruction, so God Almighty warned the Arab polytheists who denied Muhammad (PBUH), saying to them: Do you not consider, with what you have seen of the homes of the people of Lot, how they have become deserted and deserted? Aren't you afraid that what happened to them will happen to you?

(**And Jonah was one of the messengers**). This Yunus is Dhul-Nun, who was mentioned in verse 87 of Surat Al-Anbiya: (**And Dhul-Nun**, **when he went away angry**) He is also the owner of the whale referred to in verse 48 of Surah Al-Qalam: (**And do not be like the owner of the whale**, **when he called out while he was**

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distressed.). Some commentators said: Yunus was one of the people of Nineveh, with the kasra of the Nun. In the Bible Dictionary: "Nineveh was the capital of the Assyrians, and it flourished greatly during some centuries AD, and it was on the eastern bank of the Tigris River, and its people worshiped the goddess Ishtar or Astarte, in whose worship most of the peoples of the ancient world shared."

(**When he left for the charged ark**, **he participated and was among those who refuted**). Yunus called his people to worship God, but they did not respond to his call, so he was upset with them, and he emigrated in anger at them until when he reached the seashore, he found a ship loaded with people and loads. He asked its people to accompany him, and they did. When the sea reached the middle, the ship was about to sink, and it was necessary to throw one of its passengers into the sea to escape from drowning. They cast lots, and the lot fell on Yunus, so he threw himself. In the sea (**So the whale ate him and he was afflicted**) Because he was not patient with the harm of his people as other prophets were patient.

(**If he had not been one of those who glorify God**, **he would have remained in his stomach until the day they are resurrected**.). God Almighty explained the type of praise in verse 87 of Surat Al-Anbiya: (**So he called out in the darkness** That is, in the belly of the whale **There is no god but You**, **Glory be to You**. **Indeed**, **I have been of the wrongdoers**) So God responded to his call and saved him from his eternal imprisonment in the depths of the seas. Had he not resorted to God sincerely, his imprisonment would have been eternal until the Day of Judgment.

(**So We cast him out in the open air while he was sick**, **and We caused a pumpkin tree to grow over him**.). They said: He came out of the belly of the whale like a chick snoring in a desert in which there was neither human being nor

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pet, so God caused a pumpkin tree to grow over him for shade. (**And We sent him to a hundred thousand or more**, **and they believed**.

So we entertained them for a while). God Almighty sent him to this number, and they turned away at first, and when he left them angry, they feared God's wrath and torment, so they believed in God and asked Him for pardon and mercy, so He pardoned and saved them from destruction until their end came, and Yunus returned to them, so they rejoiced in his arrival and he rejoiced in their faith. See vol. 4, p. 193, paragraph "The Story," vol. 5, p. 269.

God has given you daughters and theirs is sons, verse 149–160:

(**So ask your Lord for the daughters**, **and they will have the sons**. (149) **Or did We create the angels as females while they are witnesses?** (150) **Is it not theirs that they may speak?** (151) **God was born**, **and indeed they are liars** (152) **He chose daughters over sons** (153) **What is the matter with you? How do you judge?** (154) **Do you not remember?** (155) **Or do you have authority? Clear** (156) **Then bring your Book if you are truthful** (157) **And put between it and Paradise a lineage**, **and indeed Paradise knows that they will certainly be brought back** (158) **Glory be to God above what they describe** (159) **Except the sincere servants of God** (160))

Parsing:

Its origin is Astafa. The first hamza is an interrogative and the second is a link. Then this one was deleted in place of that one. How do you control the place of a monument? Faithful servants of God are an exception to the subject made.

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Meaning:

(**So ask your Lord whether the daughters and they have the sons**, **or did We create the angels as females and they are witnesses?**).

The speech in their question to the Messenger of God (may God bless him and grant him peace), and the third person pronoun for the Arab polytheists... and the Qur'an is a historical proof against them that does not accept doubt or controversy. It was recorded among some of their tribes that they used to say: God took among the angels as His females. Then, Glory be to Him, He rejected their saying that He was stoned in the unseen and blind to the truth because they did not know anything about the angels. The meaning of this is verse 19 of Surat Al-Zukhruf: (**And they made the angels**, **who are servants of the Most Gracious**, **females**, **and they bore witness to their creation**.) And verse 40 of Surat Al-Isra, vol. 5, p. 46.

(**Indeed**, **it is from their falsehood that they say**, "**God is born**," **but they are liars**.). Al-Afak comes in the meaning of exchange, and from it verse 22 of Surat Al-Ahqaf: (**They said**, "**You have come to us to turn us away from our gods**.") That is, to turn us away from it, and this meaning is what is meant by the ifk here, meaning that because they turned away from monotheism to polytheism, they said: God has a son... and there is no doubt that they are liars in this statement. (**He chose the girls over the boys**) Does God Almighty choose the lowest, and single out for you the highest - as you claim? (**And they assign daughters to God**, **Glory be to Him**, **and they have what they desire**. **And when the news of a female is given to one of them**, **his face remains black and he is gloomy**.) 57 Al-Nahl, vol. 4, p. 523.

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(**What is the matter with you that you judge?**) What has escaped your eyes and minds? (**Do you not remember?**) And you will refrain from polytheism and false speech, and God has reminded you and warned you with the tongue of His Prophet and the Trustworthy of His revelation. (**Or do you have a clear authority**, **so bring your Book if you are truthful?**). Show me an argument from reason or narration that God made females among the angels.

(**And they established a lineage between him and Paradise**.). The commentators differed about the meaning of this verse, and what we understand from its appearance is that the polytheists attributed to God Almighty a descendant of the jinn just as they attributed to him that of the angels. In some interpretations, Mujahid and Muqatil are quoted as saying: Kinana and Khuza'a said: God proposed to the lords of the jinn, so they married him to one of their daughters, and that the angels' daughters were among the jinn.

(**And Paradise knows that they will be brought**) How can there be a lineage between him and the jinn, when they know that God created them and that He resurrects them and asks them about what they used to do? (**Glory be to God for what they describe**) And He is greatly exalted above what the doubters and the deniers say (**Except the sincere servants of God**) They keep him away from his partner and children, and are sincere to him in words and deeds, and He, Glory be to Him, rewards them for their faith and sincerity with the best of what they used to do.

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For you and what you worship, **verse 161–170**:

(**For it is you and what you worship** (161) **You are not upon it with temptations** (162) **Except for those who are destined for Hell** (163) **And there is none of us but for him is a known abode** (164) **And indeed, Indeed, We are the pure ones** (165) **and indeed We are the glorified ones** (166) **Even though they were to say** (167) **If only We had a remembrance of the ancients** (168) **We would be servants of God The sincere ones** (169) **But they disbelieved in it, but they will soon come to know** (170))

the language :

By being tempted by misguided people and corruptors. He will be punished in hell. The yā' was deleted from my prayer for lightening, and the kasra is evidence of it, and likewise. (**It has neighboring facilities in the sea**.) That is, slave girls. What is meant here is the book.

Parsing:

And what do you worship? "Ma" is a relative noun, and its place is in the accusative, in conjunction with the noun "an." What you are is a negated "what" and you are a subject and you are a predicate, and the "ba" is an additional declension and a pronoun on it that refers to what you worship, and in the sense of the "ba" is causal, that is, what you are because of it you are fascinating, and the like of it is true, I must say nothing but the truth, that is, it is true and worthy of me. And who is the sāl of "from" is the object of Fatnain, and it is the subject of the sāl of a predicate, and its yā was removed lightly, as we indicated in the "Language" paragraph. And among us related to something deleted is an attribute of something described that is deleted, meaning that someone is an existent and someone is a subject and its predicate has a known position. And if they say "an" is simplified from the heavy one and its name

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is deleted, meaning "they" and the "lam" in, they would say the differentiating "lam."

Meaning:

(**For you and what you worship are only those who are destined for Hell**.). The speech is that you are polytheists, and the meaning is that no one responds to your misguidance and the worship of your idols, O polytheists, except those who stray from the path of truth and guidance that leads him to God's pleasure and reward, and he follows the path of misguidance and temptation that leads to God's wrath and torment.

(**And none of us has a known station**). This is one of the words of the angels in response to the polytheists who said: God took daughters from what He created and chose them as sons, and the result of the response is that we are all servants of the Most Merciful, we sanctify Him and glorify His praise, and each one of us has his role in worship and does not go beyond it. (**Indeed**, **we are the pure ones**, **and indeed we are the glorified ones**.). Among us are those who stand in rows to worship, and among us are those who never tire of remembrance and glorification, and in the hadith: among them is the one who kneels but does not straighten his head, and among them is the one who prostrates and does not raise his head.

(**And if they were to say**, "**If only we had a remembrance of the ancients**, **we would be sincere servants of God**."). Wow, the group in they used to say that it goes back to the Arab polytheists who assigned to God daughters from among the angels and between Him and Paradise by lineage. The meaning is that the polytheists said before Muhammad (PBUH) came to them with the Qur'an: If a book had come

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to them from God with the truth, they would have believed in it and worshiped God, sincere in religion. But when what they wished for came to them, they increased in their hostility and aversion, and to this the Almighty referred to this by saying: (**So they disbelieved in him**) As for his saying: (**They will know**) It is a threat and a threat.

And if We enlist them, they will be victorious. Verse 171–182:

(**Our word to Our messenged servants has preceded** (171) **Indeed, they will be helped** (172) **And indeed, We have recruited against them those who overcome** (173) **So he turned away from them until** (174) **And give them sight, and they will see** (175) **Do they then hasten in Our torment?** (176) **So when it descends in their place, the morning is broken**.

Those who are warned (177) **And turn away from them for a while** (178) **And see, and they will see** (179) **Glory be to your Lord, Lord of glory, above what they describe** (180) **And peace be upon The Messengers** (181) **And praise be to God, Lord of the Worlds** (182))

Meaning:

(**Our word to Our messenged servants has preceded**: **Indeed, they are the ones who will be helped, and indeed, We are the ones who will be victorious**.) In this world, with proof and evidence, Imam Ali (peace be upon him) said: Whatever sin is conquered, the one who overcomes evil will be defeated, but in the afterlife, there is no power or strength for the invalids. Al-Razi said: "Victory and victory may come through the strength of the argument, or it may be through

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the state and takeover, or it may be through perseverance and steadfastness in the truth. The believer, even if he is defeated at times due to the weakness of the conditions of the world, is the one who prevails, and it is not necessary for this verse to say: Some of the prophets were killed, and many of the believers were defeated. His saying: Victory may come through steadfastness applies to the steadfastness of the Arabs – today – and their refusal to surrender and their determination to resist whatever the "conditions of the world" are, despite the military victory of colonialism and Zionism over them. The discussion of God Almighty's defense of those who believe was presented when interpreting verse 38 of Surah Al-Hajj, vol. 5, p. 331.

(**So turn away from them for a while and let them see**, **and they will see**.). The speech to Muhammad (PBUH): God Almighty commands him to leave the polytheists alone, then wait a little, and he will see that they surrender to his command, humiliated and subservient. This is what actually happened despite the mobilization of armies and the coalition of parties against him. (**Are they hastening our punishment?**). This is an answer to the words of the polytheists: Bring to us what you have promised us. The meaning of the answer is: How can you hasten the punishment of God, knowing that if it descends upon you, you will be unable to avoid it, nor to escape from it? (**So it descends on them in the early morning of the forerunners**.). What is meant by their square is their homes, and by morning is the day of torment, and the meaning is that the day God takes revenge on them after He warned them is the worst and worst day for them.

(**And turn away from them for a while and see**, **and they will see**.). God Almighty repeated this in confirmation of the fulfillment of His promise and that it is

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inevitable (**Glory be to your Lord**, **Lord of glory above what they describe**, **and peace be upon the messengers**, **and praise be to God**, **Lord of the worlds**.). Glory be to Him, He concluded this Surah by refraining from what does not befit His greatness, because He mentioned in it the words of the polytheists, and He described Himself with glory because He has power over all things, and He praised it because He is the Most Benevolent and Most Gracious, and He greeted the Messengers because they fulfilled the trust sincerely and endured much for its sake.. And after that, there is no glory or praise for any created being except for the one who cherishes God and obeys God.

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Surah p

It is 88 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

And the Qur'an with mention, **verses 1–11**:

(**By the Qur'an**, **which is the Remembrance** (1) **Rather**, **those who disbelieve are in pride and discord** (2) **How many generations did We destroy before them? Then they called out**, **and there was no time of escape**. (3) **And they marveled**. **If a warner from among them comes to them**, **and the disbelievers say**, "**This is a lying sorcerer**." (4) **He has made the gods one god**. **Indeed**, **this is something astonishing**. (5) **And the chiefs of them set out to go**. **And be patient with your gods**. **Indeed**, **this is something intended**. (6) **We have not heard of this in the afterlife**. **This is nothing but fabrication**. (7) **Was the message sent down to him from among us? Nay**, **it is they**. **In doubt**

about My remembrance, **but when they taste the torment** (8) **Or are there with them the treasures of the mercy of your Lord**, **the Mighty**, **the Bestower?** (9) (**Or is it that theirs is the dominion of the heavens and the earth and all that is between them? So let them advance in the paths** (10) **An army**. **There is no one defeated among the parties** (11))

the language :

In pride and discord, that is, in arrogance from accepting the truth and hostility towards it and its people. And it's not the time. There is no escape. Amazing is something excessive in astonishment. The crowd is a group of nobles. The reasons are the ways and means by which the goal can be achieved.

Parsing:

The Qur'an is an oath and its answer is omitted, meaning that it is the truth or the truth has come. How many scams there are among our people. Lat when manas is a negation word that performs the function of lis, and the ta is superfluous like it in rabat and thaam, and the noun la is omitted, and while manas is its predicate, i.e. laat is the time when manas, and laat is only used as a time. The noun of "that he came to them" is in the genitive case of "with" a deletion, meaning they were astonished that a warner had come. If they walk, "that" is interpreted as a deleted saying, and the meaning is, and the crowd proceeded from them by saying, "He is, walk." And why is the tool of Jazm? And my torment, that is, my torment. He is a novice soldier with little experience. There is an adverb of place that refers to the one who is far away and the one who does it is defeated.

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Meaning:

(PBUH) We talked about something similar at the beginning of Surat Al-Baqarah (**And the Qur'an is the remembrance**. **Rather**, **those who disbelieve are in glory and disunity**.). The Quraysh denied the Qur'an, which contains their best and greatest glory, so God Almighty swore by the Qur'an itself that it is the truth from God, and that there is no reason for this denial except the arrogance of the deniers, their disapproval of the truth, and their hostility to Muhammad (PBUH)... And His Almighty's oath by the Qur'an indicates that it is the proof through its eloquence of its miracle, and with its teachings of its truthfulness. Then God Almighty warned the Quraysh and reminded them of the destruction of the ancients when They lied to the messengers, and that is where he says: (**How many generations did we destroy before them? Then they called out and there was no escape**.). The ancients abstained from the truth and quarreled with its people, just as you abstained and quarreled, O tyrants of Quraysh, and when the torment came to them

They backed down and submitted, but it was too late. It is better for you to believe now, before you lose the opportunity to seek help and regret, since shouting and regret are of no use.

Imitating a monotheist and imitating a polytheist:

(**And they marveled that a warner had come to them from among themselves**.). Muhammad (PBUH) is from the Quraysh, there is no doubt about that, but he is not one of their oppressors and tyrants, so how can these people consider him one of them? If he had enslaved people, and had a treasure, or a garden

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of palm trees, or a house made of ornament, he would have been one of them to the core, even if he was not a Quraysh. See Part 5, p. 83, the paragraph "Thinking about money and self-love" and the paragraph "The logic of the owners of money, a bank and real estate," p. 453.

(**The disbelievers said**: **This is a lying magician**). Why is he a lying magician? And this is the answer (**He made the gods one God**. **This is an amazing thing**.). The astonishing astonishment for these people is not the fact that Muhammad (PBUH) denied polytheism and polytheism, even if they imagined it and felt it in themselves. No, the astonishing astonishment is Muhammad's (PBUH) departure from their inherited traditions and familiar conditions, father after generation. In fact, they are defending the traditions of their fathers and grandfathers as a religion and principle, and not idols as such. They are defending idols because they are a legacy. The first two and their inheritance: (**We found our fathers upon a nation**, **and we are following in their footsteps**.) 23 Decoration.

This applies to the faith of the ignorant monotheists just as it applies to the faith of the polytheists because the source of the two faiths is the same, which is imitation. The difference is that the imitation of the monotheist is correct and accepted because it has a basis in reality, just as I said: The owner of the theory of gravity is named Newton, and the owner of the theory of relativity is named Einstein. As for the imitation of the polytheist, it is virtuous, and its owner is responsible and punished, unless he is minor like animals, because polytheism in God has no basis in reality. In short, an idea is true if it is based on reality, whether it is based on knowledge or imitation. See Part 1, p. 259, paragraph "Tradition and the Fundamentals of Beliefs."

(**And the chiefs of them said**, "**Go and be patient before your gods**. **Indeed**, **this is something that is intended**."

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We heard about this in the afterlife. **This is nothing but a fabrication**.). What is meant by the mullahs here are the tyrants of Quraysh. And be patient with your gods, meaning be steadfast in worshiping them. This is something that is intended to indicate steadfastness in worshiping idols. The afterlife is the doctrine of the Trinity in Christianity, and the polytheists described it as the afterlife because it was the last religion to appear during their era. In the interpretation of al-Tabari and others, the sheikhs of Quraish said to Abu Talib: Let your nephew refrain from our gods, and let us leave him and his god whom he worships. When Abu Talib mentioned this to the Greatest Messenger (PBUH), he said: I want them to say one word, so the Arabs and non-Arabs will follow them. They said: We will give you ten, but what is it? He said: "There is no god but God." So they left, saying: Make the gods one god, etc. This narration agrees with the apparent meaning of the verse, and is aided by the reality of the polytheists and the status of Sheikh Al-Abtah.

(**Was the message sent down to him from among us?**)? Would God choose Muhammad for his message, if he had no prestige or money? (**Rather**, **they are in doubt about My remembrance**). The pronoun "they" refers to some polytheists because some of them denied the prophethood of Muhammad (PBUH) out of envy, and some of them denied it out of concern for their own interests. (**Rather**, **when they taste the torment**). If they taste it, their doubts and doubts disappear: (**And they were filled with remorse when they saw the torment**.) - 54 Yunus.

(**Or are there with them the treasures of the mercy of your Lord**, **the Mighty**, **the Bestower?**). What is meant by treasures of mercy here is only prophecy, or it and other blessings and benevolence of God, and the meaning is: Why did the polytheists deny and exaggerate God's mercy for Muhammad in

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choosing him as a messenger to the worlds? Because they have this choice without God (**Or do they have dominion over the heavens and the earth and all that is between them?**). The Owner of the universe is the one who possesses prophecy and grants it and glorifies whomever He wishes. The polytheists do not possess anything with God in order to grant prophecy to a great man from the two villages. Yes, there is one thing with which they can possess the heavens and the earth, and that is (**Let them advance in the causes**). What is meant by reasons is ways and means, and the meaning is that prophecy is controlled by the one who owns the universe and what is in it. If the tyrants of Quraysh want to choose one of them for prophecy, then they must, first of all, possess the reasons and means that will lead them to this kingdom, if they are available to them.. This is so inconceivable that it is needless to explain. (**There is no army defeated by the parties**.). In

Those who fought and opposed you, O Muhammad, are nothing. They are defeated and defeated before your call, despite the large number of their soldiers and the consolidation of their parties.

Be patient with what they say, **verse 12–20**:

(**Before them denied the people of Noah and Ad and Pharaoh the owner of the stakes** (12) **and Thamud and the people of Lot and the owners of the thicket – those are parties** (13) **Indeed**, **every Unless the messengers lie**, **then punishment is due**. (14) **And these people see only one cry**, **which has no hiccups**. (15) **And they say**, "**Our Lord**, **hasten for us a cat before the Day of Judgment**." (16) **Be patient over what they say**, **and remember Our servant David**, **possessor of hands**. **Indeed**, **he is steadfast**. (17) **Indeed**, **We have**

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subjugated the mountains with him, **to glorify them in the evening and the sunrise**. (**18**) **And the birds are gathered together**, **each of them has its hosts**. (**19**) **And We strengthened his kingdom and gave him wisdom and decisive speech**. (**20**))

the language :

The people of the grove are Shuaib's people, and the grove is a winding tree. What is meant by hiccups here is a short period of time. Abu Hayyan Al-Andalusi said in Al-Bahr Al-Muhit: Hiccups, with the fa' added and opened, are the time between the two milkings of the ureter and the two breastfeedings of the infant. The cut is the required share of cutting something if it is cut and separated from other things, and therefore the meaning is: He hastened for us, He hastened for us, our share of torment. And this hand is powerful. And repentant repentant. And the morning sunshine. And a group is crammed. We strengthened our strength.

Parsing:

Those are a subject, and the parties are a conjunction of a statement, and that is a negation, and every second subject is a lie, and a lie is a predicate, and the sentence is a predicate of the first subject and the return one is deleted, any of them. Punishment is any punishment. And David instead of our servant. This is a characteristic. The bird is sympathetic to the mountains. And a group of birds are surrounded.

Meaning:

(**Before them**, **the people of Noah and Ad**, **and Pharaoh with the stakes**, **and Thamud**, **and the people of Lot**, **and the people of the thicket**, **denied before**

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them.). These nations denied the messengers, so God destroyed some of them by flood like Noah's people, and others by drowning in the sea like Pharaoh. The one with pegs is a metaphor for the uprightness of his kingdom, just as a tent is upright if its poles are fastened with pegs fixed in the ground: (**As for Thamud**, **they were destroyed by a tyrant**, **and as for Ad**, **they were destroyed by a strong roaring wind**.) - 6 Al-Haqqa. As for the people of Lot, he made the top of their homes the bottom. See the interpretation of verse 82 of Surah Hud, vol. 4, p. 255. God took the people of the grove - the people of Shuaib - with a painful punishment. See the interpretation of verse 78 of Surat Al-Hijr, vol. 4, p. 487, and verse 176 of Al-Shu'ara', vol. 5, p. 515.

(**These are parties**. **Indeed**, **each of them denied the messengers**, **so the punishment is due**.). Glory be to Him, He took the parties of Satan for their sins and cut off their roots as a recompense for what they earn from polytheism and denying the prophets of God and His messengers. Do not those who denied Muhammad (PBUH) fear that the same as what befell those parties might befall them? (**And these people only see one cry**, **which has no hiccups**.). These are a reference to those who lied to Muhammad (PBUH). The meaning is: What do they expect from God after they lied to you, O Muhammad? And He is able, with a single word, to send upon them the torment of punishment and eradication for a period during which they will not be able to make a recommendation nor return to their families.

(**And they said**, "**Our Lord**, **hasten our harvest before the Day of Judgment**.") God Almighty threatened them, through the tongue of His Noble Prophet, with the torment of Hell. They said sarcastically: If this is a reality, then why the delay until

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the Day of Resurrection? Let it be in this world, not in the afterlife (**Be patient with what they say**) O Muhammad:

You are a lying magician and other such slanders. The outcome of their affairs is loss and surrender. The Prophet (peace be upon him) was patient with the harm of the polytheists for 13 years in Mecca, and with the deception of the hypocrites for a few years in Medina. He was patient for this long period, and he was confident in the future, even if he thought of the present.. And days did not pass until God helped Muhammad, and Islam prevailed over all religion, even if the polytheists hated it.

(**And mention our servant David**) This name is Hebrew, and it means beloved. David is the second king of the children of Israel, and the first was named Talut: (**Indeed**, **God has sent for you Talut as a king**.) - 247 Al-Baqarah, vol. 1, p. 377. The Torah refers to this Taloot as Saul, as it says in the "Dictionary of the Bible": Saul was the first king of Israel, and that David fought in his army.

Al-Razi said: God described David with many descriptions. Then he explained them in four pages in great detail, and we summarize them with the following lines:

1 - God said to Muhammad (PBUH): (**Be patient with what they say and remember our servant David**). This is an honor to David.

2 - (The One with the Hands), that is, the One with the power to obey God.

3 - (He is receptive), meaning he returns all his affairs to God.

(**Indeed**, **We have subjugated the mountains with Him; they glorify the** .4 **evening and the sunrise**, **and the birds are gathered together**, **each of which**

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has its wings.). Similar to what God Almighty says in verse 10 of Surah Sheba: (**O mountains of Ubi with him and the birds**) And verse 79 of Surat Al-Anbiya: (**And We subjugated with David the mountains to glorify them and the birds**) See Part 5, p. 292.

5 - (And We strengthened his rule), that is, we strengthened him.

6 - (And We gave him wisdom) which is putting things in their proper place, and in Al-Razi's expression "it is knowledge and acting according to it, but this is called wisdom because the derivation of wisdom is from establishing matters and strengthening them."

7 - (And the separation of discourse) Al-Razi said: The separation of discourse is the ability to control

Meaning and expression to the utmost ends. This is more comprehensive than what we understand, in that the decision of discourse is knowledge of the judiciary and adjudication of disputes on the basis of justice.

With these complete and virtuous descriptions, the Noble Qur'an described David, while the Torah described him with the ugliest epithets, such as injustice, immorality, treachery, and rape of women from his husbands, until those who contributed to compiling the Bible Dictionary, page 365, edition of March 15, 1967, said what was stated verbatim: "David sometimes committed sins that make the forehead droop with shame."

99 ewes and one ewe, **verse 21–25**:

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(And did news of the adversary reach you when they surrounded the sanctuary? (21) When they entered upon David, and he was terrified by them. They said, "Do not be afraid. We are two adversaries who have wronged each other. So judge." between us in truth, and do not neglect, and guide us to the straight path. (22) This is my brother, he has ninety-nine ewes, and I have one ewe. So he said, "Take care of her and comfort me in Al-Khattab (23) He said, "He has wronged you by asking your ewe to his ewe." And indeed, many of the associates oppress one another, except those who believe and act. And few were they. And David thought that He had been tempted, so he asked forgiveness from his Lord, and he bowed down and turned in repentance. (24) So We forgave him that, and indeed, with Us is his refuge. And a good destination (25))

the language :

The opponent is the one who claims another right, and it is used in one and two

And the group, masculine and feminine alike. For Muslims, the mihrab is the place of prayer and its place is in the direction of the Qiblah. The exaggeration exceeded the limit. Whether the path is the middle of the road, what is meant here is the path of truth and the ewe, the female sheep. Give her a guarantee and make me her guarantor. He comforted me in opening the eyes, and in speech, that is, in speaking to people. The word khalata is the plural of khalila, which is the partner whose money is mixed and mixed with his partner's money. And our temptations afflicted him. Zulfi is closeness to God. And the source is the reference.

Parsing:

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When they entered instead of when they entered. Two opponents is a predicate of a deleted subject, i.e. we are two opponents. The blame has wronged you in the answer to a deleted section. Except those who are exceptions. There is little predicate, and "what" is superfluous and is a subject. And kneeling now. The basic fact is that we have tempted him and all of "what". This is the effect of our forgiveness.

Interpretation and Israelites:

A group of commentators attributed to David - while explaining these verses - things that are not appropriate for people of chivalry and modesty, let alone the infallible prophets. They mentioned a long story that came in the Second Book of Samuel, chapters 11 and 12 of the Old Testament, distorted by the rule of the Qur'an, the testimony of history, and the texts of the Covenant itself, which are rejected by common sense and cannot be accepted by a rational mind. This story or slander can be summed up that David fell in love with the wife of a man of His servants and soldiers were called "Uriah," so David deceived him to kill him with the sword and take his wife. The Torah said: God became very angry because of this, and threatened David for this heinous act and heinous crime, and said to him, in what he said: "I killed Uriah with the sword, and took his wife... And now the sword will not depart from your house forever because you despised me... Behold, if I raise up evil upon you from your house, I will take it away from you." Your wives before your eyes and I will give them to a relative of yours, and he will lie with your wives in the sight of this sun, for you did it secretly, and I will do this.

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The matter – that is, adultery – is before all Israel and before the sun." In the first chapter of the First Book of Kings: Uriah's wife is called Bathshesha, and she is the mother of Solomon, son of David.

David committed adultery secretly... so God punished him and disciplined him for his heinous act, not by imposing punishment, nor by blaming and reprimanding... but by degrading his wives and free women, stripping them, and debauching them publicly, in broad daylight, and in the presence of witnesses.

These are the "holy" books, describing the Creator of the universe with descriptions of the vilest beasts, the most vile and despicable people.. God is greatly exalted above what the oppressors say. This is one example out of dozens of examples. Read God wrestling with Jacob and the inability of each of them to overcome his friend until Jacob was forced to strike "the right thigh of God." And also read the seventh chapter of the Book of Deuteronomy in the Torah, which states: The Lord attached himself to the Jews and allowed them to eat all peoples without pity.

A group of people of interpretation relied on these interpretations and interpreted them as meaning the remembrance of good tidings and warning, including the verses we are dealing with. The reader must confront their statements and interpretations with vigilance and caution.

Meaning:

(**Did the news of the adversary reach you when they surrounded the sanctuary and entered upon David**, **and he was terrified by them?**)? Glory be to Him, narrating to His noble Prophet an incident that happened to David, which is that one day he was secluded to his Lord in his place of prayer, and he saw two (1) In

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front of him face to face, he was startled by this unexpected surprise... Moreover, they entered from the top of the wall, not from the usual entrance.

It is worth noting that their entry into David also has no indication, near or far, that they were angels, as some commentators have concluded. A person may enter homes.

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(1). Some have argued that the minimum number of plurals is two, citing God Almighty's saying: (Take your time). and (They entered). And they said. And among them, although there are two of them with evidence (They said, "Do not fear two adversaries.").

Without changing its chapters for any reason, there is no mention of angels in the verses, and what is understood from the word "two adversaries" are two people, so interpreting them as two angels is unjustified.

(**They said**, "**Do not be afraid; we are two adversaries who have wronged each other**, **so judge between us with truth and do not be sectarian**, **and guide us to the right path**."). When they saw the fear that befell him, they quickly reassured him and said: We have come to sue with you, so judge justly and guide us to the truth and do not deviate from it. Then one of them said: (**This is my brother**. **He has ninety-nine ewes**, **and I have one ewe**. **He said**, "**Sponsor her for me**," **and he comforted me in the speech**.) He guaranteed it for me, give it to me, and he comforted me in speech, he defeated me in saying, and the ewe is the female of the sheep, and there is no need for interpretation. The apparent

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meaning of the verse is that an incident of this kind occurred during the reign of David, and it has examples in every time and place, especially in our time, so the apparent meaning must be taken and acted upon.

(**He said**: **He has wronged you by asking your ewe to his ewe**.). David said this before he asked the plaintiff for evidence, and the defendant was questioned (**Indeed**, **many of the mixed people oppress one another**.). The commentators said: What is meant by mixed partners is partners, but there is no partnership between disputants, and the context indicates that what is meant by them is the strong, even if it is a metaphor. (**Except those who believe and do righteous deeds**, **and they are few**.). Power belongs to the truth if it is in the hands of good people, but if it is owned by evil people, then it is undoubtedly right. Good people are few in number, but they are strong in their morals and qualities.

(**David thought that he had been tempted**, **so he asked forgiveness from his Lord**, **and he bowed down and repented**.). After David ruled for one of the two opponents, he realized that he had ruled for him before the other opponent presented his argument, so he regretted it and asked God for pardon and forgiveness. (**So We forgave him that**, **and indeed with Us he has a home and a good abode**.). God forgave David because he was one of the first to obey God and please Him.

In the book "Uyun Al-Akhbar" by Sheikh Al-Saduq: A questioner asked Imam Al-Rida (peace be upon him) about the story of David with Uriah and his wife? The Imam denied what people attributed to David. The questioner said: What was his sin, O son of the Messenger of God? He responded with a long answer in which he said: David rushed to the defendant, and said: (**He has wronged you by asking**

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your ewe to his ewe) The plaintiff did not ask for evidence, nor did he approach the defendant and say to him: What do you say?

So this was the sin of the ruling, not what the people thought. Didn't you hear God Almighty saying: (**O David**, **We have made you a caliph on earth**, **so judge between the people with truth and do not follow inclinations**.).

She asks: How did David rule against the plaintiff without evidence, even though the prophets are infallible from error and sin?

The answer: The meaning of infallibility does not mean that the infallible has a nature other than the nature of people with its characteristics and instincts. No, he is only human. Rather, the meaning of infallibility is that God Almighty is kind to the infallible, and does not abandon him at all. If, for example, a person tries to deceive him with his good appearance, God will guide him to his true nature before he falls into the net, and this is what actually happened to David. The owner of the one sheep deceived him with his method that provokes Pity and mercy were given to him, so he ruled for him, but God inspired him with the truth before implementing the ruling, so he corrected himself and repented.

Similar to this is what happened to the Messenger of God (may God's prayers and peace be upon him) with a thief who claimed his innocence. The Great Messenger was almost deceived had God not proven him by saying: (**Indeed**, **We have sent down to you the Book with the truth**, **so that you may judge between the people according to what God has shown you**, **and do not be an adversary to the traitors**. That is, do not quarrel on behalf of the traitors **And ask forgiveness from God**. **Indeed**, **God is Forgiving and Merciful**. **And do not**

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argue on behalf of those who circumcise themselves.) - 106 An-Nisa, vol. 2, p. 429. And God Almighty said, addressing His noble Prophet Muhammad (PBUH): (**If We had not made you steadfast**, **you would have almost abandoned them a little**.) - 74 Al-Isra. And in the honorable hadith: I am only a human being like you. It is revealed to me, and you dispute with me, and perhaps some of you are more sensitive to your argument than others, so I decide for him in a manner that I hear. So whoever has something of his brother's right for him, I am giving him a piece of fire. This hadith does not completely apply to what we are in, but it can be taken as a basis. As for the repentance of the prophets and seeking forgiveness for sins, it is a form of worship and humility to God Almighty. We have pointed this out more than once.

We made you a caliph on earth, **verse 26-29**:

(**O David**, **We have made you a caliph on earth**, **so judge between the people with truth and do not follow inclinations**, **for they will lead you astray from the path of God**. **Indeed**, **those who go astray from the path of God For them is a severe punishment because they forgot the Day of Reckoning**. (**26**) **And We did not create the heaven and the earth and what is between them as void**. **That is the assumption of those who disbelieve**. **So woe to those who disbelieve from the Fire**. (**27**) **Or do We make those who believe and do righteous deeds like those who spread corruption in the land? Or do We make the righteous like the ungodly?** (**28**) **A book which We have sent down to you**, **blessed**, **that they may reflect**. **His verses**, **and that those of understanding may remember** (**29**))

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Parsing:

Faydalak is in the accusative case, meaning it is implied in the answer to the prohibition, and the accusative nominative is a subject and its predicate is omitted, meaning, "Your misguidance is an object." And void is an adjective for a deleted absolute object, meaning a void creation, and a book, meaning this is a book. And to ponder, its origin is to ponder, like to remember, then the ta' was assimilated to the dāl.

Meaning:

(**O David**, **we have made you a caliph on earth**.). Every human being who exists or exists is the successor of God on earth, meaning that he is responsible before God for working in this life for the good of this world and the hereafter. This is the meaning of the succession of man on earth, whoever he may be, and the difference between individuals is only in the type of work he is responsible for, as each is asked according to his ability and profession.

Since the function of prophets is to preach and warn so that people do not have an argument against God, they must judge between people with truth, and others must listen and obey.

(**So judge between people with truth and do not follow inclinations**.) Because the position of prophethood requires that by nature, and in other words, God Almighty chooses for His revelation the one who believes in the truth and acts upon it, and for whom error and sin are impossible. (**So He will lead you astray from the path of God**. **Indeed**, **those who stray from the path of God will have a**

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severe punishment because they have forgotten the Day of Reckoning.). The most wretched of people is he who disobeys his master and follows his desires.. And in the hadith: The thing I fear most for you is passion and long hope. As for desire, it hinders you from the truth, and as for long hope, it makes you forget the afterlife. Whoever forgets this day is one of those tormented by fire and hell.

(**We did not create the heaven and the earth and all that is between them in vain**.). If there had been any trace of absurdity and falsehood in the creation of the universe, its precise system would not have been established and maintained for millions of years. A similar example was presented in verse 191 of Surat Al-Imran, Part 2, p. 231 (**That is the thought of those who disbelieve**, **so woe to those who disbelieve from the Fire**.). This indicates that there is no difference between one who denies the existence of God in the first place, and one who acknowledges Him and denies the wisdom in His creation.. because its evidence is clear, and its signs are clear. Imam Ali (peace be upon him) said: He determined what He created and determined it wisely, and planned it and managed it gently, and directed it to its destination, so that it did not exceed the limits of its status, and did not fall short without reaching its goal.

(**Or will We make those who believe and do righteous deeds like those who spread corruption on earth**, **or will We make the righteous like the unrighteous?**). The difference between the righteous and the corrupt and between the pious and the immoral is just like the difference between the good and the bad and between the blind and the seeing. A similar example was presented in verse 100 of Surat Al-Ma'idah, vol. 3, p. 131, and verse 50 of Surat Al-An'am, p. 193 of the aforementioned volume. And in "Ahkam Al-Qur'an" by Judge Abu Bakr, known as Ibn Al-Arabi: This verse was revealed about the Banu Hashim, and that those who

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believed and did righteous deeds and were pious were Ali bin Abi Talib and his brother Jaafar, Ubaidah bin Al-Harith, Al-Tufayl bin Al-Harith, Zaid bin Haritha, Umm Ayman and others, and that the corrupt and immoral people are from the Banu Abd Shams. (**A blessed Book which We have sent down to you, that they may contemplate its verses, and that those of understanding may remember**.). The speech of the Messenger of God (PBUH),

The book is the Qur'an, and it is a blessing for those who believe in it, a cure for him from disbelief and evil morals, and a salvation from polytheism and destruction. In Nahj al-Balagha: Ask him for advice about yourselves, accuse your opinions against him, and indulge your desires in him.

Solomon verse 30–40:

(**And We bestowed upon David Solomon, the most excellent servant. Indeed, he is receptive** (30) **when, in the evening, pure horses were presented to him in the evening** (31) **and he said, "Indeed, I loved the love of goodness rather than Remember my Lord until she was hidden in a veil.** (32) **They returned her to me, and he began wiping the legs and necks.** (33) **And We certainly tried Solomon and cast a body on his throne. Then He repented** (34) **He said, "My Lord, forgive me and grant me a kingdom that no one after me should have. Indeed, You are the Giver."** (35) **So We subjected to him the wind, which flows freely at his command.** (36) **And the devils afflicted every builder and diver** (37) **and others bound in shackles** (38) **This is Our giving, so believe or withhold without reckoning** (39) **And indeed, to Him belongs With Us is Zulfi and a good destination** (40))

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the language :

Al-Safnat is the plural of Al-Safna from horses, which is a mare that stands on three legs and raises one of its hands. Jawad is the plural of Jawad, which is a fast horse and a noble person. It disappeared or was concealed. And he started. The market is the plural of stalk. Easy and malleable prosperity. He struck intentionally and intentionally. And handcuffs, chains and shackles. So whoever gives. And hold and prevent.

Parsing:

The sentence, "Yes, the slave," is a predicate of a deleted subject, i.e., "he." And when is in the accusative case with a deleted verb, i.e. mention when it was presented. It was said: I loved here in the sense that I preferred, and therefore love of goodness is the object of I loved. "Tafafa" is a relative verb, and its name is a hidden pronoun, and its predicate is omitted, indicated by "wiping over," that is, "tafafa is wiping over." A state of prosperity from a hidden conscience is taking place. And the devils are sympathetic to the wind. Every builder, diver, and others replace a detailed part of the whole, and the substitute for it is the devils. And they are related to others. Without accounting, a state of conscience is in security, that is, not accountable.

Meaning:

(**And We gave to David Solomon**, **what an excellent servant he was**, **for he was steadfast**.). When talking about Solomon, the Bible Dictionary says this literally: Solomon is a Hebrew name that means a man of peace, and he is the son of

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King David, who succeeded him on the throne...even though he had six brothers from different mothers...And Solomon is the son of Bathshea, who was the wife of Uriah, and David loved Solomon because he was the son of his favorite wife...and David had promised Bathshea that her son would reign over the people after him.

The contributors to compiling the dictionary summarized this, summarizing it from the Torah, the First Book of Kings and the Second Book of Samuel. What it means is that the Torah says about David: He does not obey the command of God, nor does he act under His inspiration, but rather with the inspiration of a woman who was raped by her husband, whom he killed with the edge of the sword... and that she is the one commanding and forbidding him and his people... And if women in our time demand equality with men, then the Torah makes kings and prophets subject to the whims and desires of women... and there are no heresies, as the fairer sex was and still is for the Jews the best means of profit and achieving goals.

(When, in the evening, fair-haired horses were presented to him and he said, "Indeed, I loved the love of goodness rather than remembering my Lord until it was hidden by the veil. They returned it to me, and he began to wipe the legs and necks.")

The commentators here have opinions, the most likely of which is that one evening Suleiman appeared to show off the horses he had prepared for war and combat, which at that time were the weapons that terrified the enemies, and with a word he wanted to conduct a military parade, so he ordered the horses to be brought, and for the knights to run them before his eyes, and he said: I am doing this on the command of my Lord, not on my own whim... so that when they run, he admires them and is reassured by them, and when they were out of his sight. While they

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were running, he ordered them to be cooled, and he began to wipe their legs and necks, pleased with them and satisfied with them.. Accordingly, what is meant by "love of goodness" is the horses showing off and running before his eyes. As for his saying: (**At the remembrance of my Lord**) It means that I did this on God's command, not on my own.

(**And We certainly tried Solomon and placed on his throne a body**.). God Almighty afflicted Solomon with an incurable disease, and threw him on his bed as a body without a soul, just as He afflicted other prophets with various kinds of afflictions. The verse indicates that the affliction was a reward for something that came from Solomon, but God Almighty did not clarify this thing, and what the commentators mentioned in his explanation and definition is not based on any basis. Whatever it was, Solomon repented of what happened from him just as other prophets repented. And God accepted from Solomon as he accepted from the prophets (**Then he turned and said**, "**Lord**, **forgive me**."). It should be noted that the prophets repent for abandoning the first and best, not for committing sin, and we explained that in Part 1, p. 88.

(**Grant me a kingdom that no one after me will have**. **You are the Giver**.). He asked for a kingdom that would be unrivaled after him in terms of quality, not quantity, and of the kind of supernaturals and miracles such as harnessing the winds, birds, and jinn. So God answered his call with the testimony of the Almighty's saying: (**So We subjected to him the wind**, **which ran at his command freely wherever it struck**.). Prosperity of any obedience, and wherever he strikes, i.e. to any direction he wishes (**And the devils are every builder**) Because of what Solomon wanted of sanctuaries, statues, etc. (and a diver) in the sea for pearls and jewels (and others) of devils as well. (**Bound in handcuffs**) Because they departed

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from his command and obedience. A similar example is presented in verses 12 and 13 of Surat Sheba.

(**This is our gift**, **so believe or withhold without reckoning**.). And God's giving is not diminished by spending nor lacking in giving, and so God commanded Solomon to spend in bulk and without the weight of an agent, if He willed.

In Nahj al-Balagha: Whoever is certain of the back is serious about the gift. Despite this, Suleiman is weak like any human being, "pained by the bug, killed by the sun, and stinking of sweat."

Job verse 41–48:

(**And remember Our servant Job when he called upon his Lord**, "**Indeed**, **Satan has afflicted me with calamity and torment**. (41) **Run with your foot**. **This is a cool bath and drink**. (42) **And We bestowed upon him His family**, **and the like of them with them**, **is a mercy from Us and a reminder to those of understanding**. (43) **And take in your hand a fist**, **and strike with it**, **and do not break oath**. **Indeed**, **We have found him patient**. **What an excellent servant**! **Indeed**, **he is a returner**. (44) **And remember Our servants Abraham**, **Isaac**, **and Jacob**, **possessors of hands and eyes**. (45) **Indeed**, **We have saved them with sincerity of remembrance**. **The abode** (46) **And indeed**, **with Us**, **they are among the chosen ones**, **the good ones** (47) **And mention Ishmael**, **and Elisha**, **and Dhul-Kifl**, **and all of the good ones** (48))

the language :

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The monument is fatigue and hardship. The bath is the place of washing, and what is meant here is water. And clenching a fist of chopsticks and the like. Breaking an oath is abandoning what was sworn to. And the hands are powerful. Pure, that is, an attribute free from any blemish. And the chosen ones.

Parsing:

Job instead of our servant. The source is that I touched me in the genitive case with a deleted b. And mercy

Effect for his sake to give us. And Abraham and what came after him are a detailed substitute for the generality, and the substitute for it is our servants. The memory of the house is a predicate of a deleted subject, that is, it is a memory. And for those who are chosen related to the deleted news because they are.

Meaning:

(**And mention our servant Ayoub**). There is a special book of Job in the Old Testament, which took up about 40 pages, and in the Bible Dictionary: This book was originally written in poetry, and some people think that it was written in the fourth century BC, and that it is possible that Job lived in the second millennium BC. Then the contributors to compiling the dictionary said, in the article "Uz" with the ḍamm al-ayn: that Job resided in the land of Uz, and it is believed that this land is in the Syrian desert, and there are those who believe that it is Hauran.

(**When he called out to his Lord**, "**Indeed**, **Satan has afflicted me with calamity and torment**."). Hundreds of centuries have passed, and people have used proverbs about Job's misfortunes, and wove myths around them. This verse and

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verse 83 of Surat Al-Anbiya indicate that Job was afflicted with his life and his wealth, and that he attributed what befell him to Satan. This is what prompted a group of commentators to compose the novel "Job and the Devil." Whoever compares their narration with what came in the Book of Job from the Torah will find that they are interpreting the Holy Qur'an. In the Israelites... The narration of the Old Testament and the commentators also summarizes that God gave Satan power over Job to test his faith, destroying his money and destroying his family, and when he failed, he injured his body, so he failed as well.

The verse is clear that Satan afflicted Job with hardships and difficulties, but it is silent about specifying them and explaining their type, and we are silent about what God was silent about, and we do not bother to research and explore, and if God assigned us, it would be clear, and since there is no explanation from Him, there is no obligation. We referred to the story of Job in Part 5, p. 295.

(**Run with your feet**, **this is a cold bath and drink**.). Job turned to God, complaining to Him about what he had endured. He responded to him and commanded him to strike the ground with his foot and cold water would come out.

He bathes with it and drinks from it, and he will be cured, God Almighty willing. And so it was (**And We bestowed upon him his family and the like with them**, **as a mercy from Us and a reminder to those of understanding**.). May God heal him and grant him children and grandchildren twice as many as he lost. A similar example was presented in verse 84 of Surat Al-Anbiya, vol. 5, p. 295.

(**And take a stick in your hand**, **and strike with it**, **and do not swear oath**. **Indeed**, **We found him patient**. **What an excellent servant**, **indeed he is**

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steadfast.). The commentators said: Job became angry with his wife when he was bedridden. He became angry with her because of something that happened between a man and his wife. So he swore that he would strike her with such and such a blow if God healed him. After God had written a cure for him, he commanded him to strike his wife with a group of branches and the like at once, thus absolving him of his oath.

The verse does not refer to Job's wife or to anyone else, near or far. However, we do not deny what the commentators say, as the verse mentions perjury and beating, and there is no doubt that breaking an oath and beating necessitates the presence of the one who was beaten. And the bedridden person is distressed by the slightest things, especially if it happens to his family. It is permissible - then - for Job to swear that he will beat his wife for the slightest thing that comes from her. Therefore, the commentators say is not far.

And you ask: The Almighty's saying: "And take with your hand a handful," etc., indicates that defrauding religion is permissible in the law of the Qur'an, even though He denounced the children of Israel for deceiving themselves in hunting whales, as verse 163 of Surah Al-A'raf states: (**When they transgressed the Sabbath**, **when their fish came to them on the day of their Sabbath according to law**, **and on the day they did not take the Sabbath**, **it would not come to them**. **Thus We tried them because they were defiantly disobeying**.). See Part 3, p. 410.

The answer is first: Multiplication in this manner is specific to Job alone and does not extend to all those who swear an oath, otherwise the Sunnah of the Prophet explicitly stated that, and all scholars issued a fatwa on it. Second: This is a fraud for the sake of mercy and humanity, not a fraud against truth and humanity.

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(**And remember Our servants Abraham**, **Isaac**, **and Jacob**, **possessors of hands and eyes**.). Those who have the power to do good deeds, and the eyes are a metaphor for knowledge of God and His religion.

The meaning is: Remember, O Muhammad, those prophets who taught the religion of God and worked on it sincerely, and struggled in its path patiently. Remember them and be patient with the deniers among your people as these messengers before you were patient.

(**Indeed**, **We saved them with the sincerity of remembrance of the home**.) That is, the home of the Hereafter, and its characteristic is pure and untainted by anything, which is that they work for the Hereafter, and prefer it over everything. (**Indeed**, **with us**, **they are among the chosen ones**, **the good ones**.). Be loyal to God, so He singled them out for His message and made them among the best of His creation (**And mention Ishmael**, **Elisha**, **Dhul-Kifl**, **and each of the good people**.). I did not find in the Bible's index and dictionary any mention of Elisha and Dhul-Kifl. What I found was Joshua Ibn Nun, the successor of Moses. It is said that he is Elisha. Whatever he is, he and Dhul-Kifl are just like Ishmael, Isaac, and Jacob among the pure prophets. A similar example was presented in verse 85 of Surat Al-An'am, vol. 3, p. 218, and verse 84 of Surat Al-Anbiya, vol. 5, p. 295.

The righteous and the tyrant, **verse 49-64**:

(**This is a reminder**, **and indeed for the righteous there is a good return**. (**49**) **The Gardens of Eden**, **with the doors opened for them**. (**50**) **They recline therein**, **calling for abundant fruit and drink**. (**51**) **And with them are companions who are short-minded** (**52**) **This is what you are promised for**

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the Day of Reckoning (53) **Indeed, We have provided for this one for whom there is no use**. (54) **This is, and indeed, the tyrants have an evil destination** (55) **Hell. They pray therein, but miserable is this resting place**. (56) **So let them taste it, thick and dark**. (57) **And others like it are in pairs**. (58) **This is a troop attacking with you, and there is no welcome to them. Indeed, they have entered the Fire** (59) **They said, "Rather, you are not welcome. You presented it to us, so wretched is the abode**." (60) **They said, "Our Lord, whoever presents this to us, increase his torment double**." **In the Fire** (61) **And they said, "What is the matter with us that we do not see?"**

Men whom we considered to be among the evil ones (62) **Did we take them in ridicule, or did our eyes turn away from them?** (63) **Indeed, this is the right of quarreling with the people of Hell**. (64))

the language :

Maab reference. Aden is a residence. And minors, to their husbands. Cohorts of equal age. And bedding mulch. The intimate area is very hot. The cloud is a very stinky pus. And color pairs. And a large crowd.

Parsing:

Gardens of Eden instead of a good place. And the opening of a state from the Gardens of Eden. Doors are active subjunctive. And they recline in a state of conscience. And minors and females are an adjective for a deleted subject, i.e. they have minor female maidens, etc. And from the addition of an inflection and a noun is a subject and has a predicate. This is a noun and its predicate is omitted, meaning

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this is their business. And the tyrants have resounding words. Hell is an alternative to the evil of a destination. This is a subject, an intimate predicate, and a conjunction with it. Another is a subject and its form is an adjective and predicate pairs, and it was said: The pairs of a second subject and its form is a predicate and the sentence is the predicate of the first subject. No hello is a supplication for them, and it is in the accusative case with a deleted verb that must be implied, according to the expression of Abu Hayyan Al-Andalusi, meaning, "Do not come with great welcome." And sarcasm is a second object. We would have taken them. And he caught the news that. And quarreling is a predicate of an omitted subject, meaning it is quarreling with the people of Hell.

Meaning:

(This is a male). This is a reference to praise for those mentioned, Glory be to Him, in the previous verses, such as Abraham, Ishmael, David, Solomon, and others. He mentioned the honor with which generations will remember them

(**And indeed**, **for the righteous there is a good return**). For those who fear the good things in this world, and God's reward and satisfaction in the afterlife, which is (**Gardens of Eden with doors open for them**) They enter it safely, without anyone questioning them, nor being prevented by an guard (**reclining therein**, **calling therein for much fruit and drink**). Pleasure in food, drink, and bedding, and above all of that, two houris who do not extend their limbs except to their husbands. A similar example is presented in verse 41 and the following of Surat Al-Saffat.

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(**This is what you will be promised on the Day of Judgment**). And the good that God has promised is not to be neglected (**Indeed**, **this is our sustenance that is of no use**) Rather, it exists forever, immortal life, and eternal bliss (**Indeed**, **the tyrants have an evil return**) Exactly the opposite of what is for the righteous, for these there is a secure station, and for those the same is hell (**Hell they go to**, **so wretched is the resting place**.) They are firewood for it, and it is a cover and a blanket for them (**Let them taste this**, **hot and dark**). In Al-Razi's interpretation, there is an introduction and delay in the speech, and the basic principle is: This is hot and dark, let them taste it, and hot and dark burns with its heat, and hot and dark is the pus of the people of Hell. (**Another form of it is pairs**). The torment of the people of Hell does not stop at boiling water and darkness. Rather, there are other forms of torment that are similar in severity and cruelty, and differ in their color and appearance, such as sputum and poisons, and so on that no eye has seen nor ear heard.

(**This is a group storming with you**. **They are not welcome**. **They have entered the Fire**.). Criminals will enter Hell in droves, and when the following people enter, the previous ones will say to them: No, you are welcome. You will be tormented in Hell. (**They said**, "**Rather**, **you are not welcome**. **You presented it to us**, **so what a miserable decision**." **They said**, "**Our Lord**, **whoever presents this to us**, **increase his punishment double in the Fire**."). This is entirely from the words of the later ones, and it contains an answer to the previous ones. These people received them with evil, and they returned it to them double... and they said: (**You gave it to us**) It indicates that the leaders who are followed precede the followers into Hell, just as they preceded them in this world's life.. The H in "you brought him forward" refers to the torment that is understood from the context. Then the followers asked God Almighty to double the punishment for

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those who deceived and deceived them. This meaning was repeated in many verses, including verse 166 of Surat Al-Baqarah, Part 1, p. 255, and Verse 37 of Surat Al-A'raf, Part 3. 3, p. 326, and verse 31 of Surat Sheba.

(**And they said**: **What is the matter with us that we do not see men whom we considered to be evil?**). Conscience they said to tyrants

The affluent, and what is meant by men here are the weak. The strong in this world's life would steal the food of the weak on earth, then waste it on them, because from their point of view they were merely animals and tools for what they wanted and desired.

Hardworking people are animals and evil people...so why? Because they eat from the sweat of their foreheads, and do not spend the red nights in casinos and brothels. As for the affluent tyrants, they are noble and good because they corrupt and enjoy themselves at the expense of the miserable and the strugglers. The poor are scoundrels because they do not walk in secret. As for the affluent, they are corrupt and honorable because they wear every color and follow every path that brings them profits and gains. And on the day of judgment, the masks will be removed, and he will see The traitors' place is in the fire of hell, and they do not see any of those whom they called evil, so they wonder and wonder about them and their headquarters? They soon realize that they are in a seat of truth with a powerful King, so their souls go away with regret and their pain increases upon pain.

(**Did We take them as a mockery**, **or did our eyes turn away from them?**)? This is one of the words of tyrants with which they will mock themselves on the Day of Resurrection because they were among those who believed (**Indeed**, **this is the**

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right quarrel between the people of Hell.). This is a reference to the people of Hell cursing and saying something to each other (**No**, **you are welcome**) It is an inevitable being.

I am only a warner, **verse 65–88**:

(**Say**, "**Indeed**, **I am a warner**, **and there is no god but Allah**, **the One**, **the Supreme**." (65) **Lord of the heavens and the earth and what is between them**, **the Mighty**, **the Forgiving**. (66) **Say**, "**It is great news**." (67) **You turn away from Him** (68) **I had no knowledge of the highest assembly when they disputed** (69) **It was not revealed to me except that I am a clear warner** (70) **When Your Lord said to the angels**, "**Indeed**, **I am creating human beings from clay**. (71) **So when I have shaped him and breathed into him of My Spirit**, **then fall down to him**, **prostrating to him**. (72)

So the angels prostrated, **all of them together** (73) **except Iblis**, **who was arrogant and was one of the disbelievers**. (74) **He said**, "**O Iblis**, **what prevented you from prostrating to that which I created with my own hands?**" **Were you arrogant or were you among the haughty?** (75) **He said**, "**I am better than him**. **You created me from fire**, **and you created him from clay**." (76) **He said**, "**Then get out of it**, **for you are accursed**." (77) **And if My curse is upon you until the Day of Judgment**. (78) **He said**, "**My Lord**, **then wait for me until the Day when they will be resurrected**." (79) **He said**, "**For you are of those who will be awaited**. (80) **Until the Day of the Known Time**." (81) **He said**, "**Then by Your might I will mislead them all**." (82) **Except Your sincere servants among them**. (83) **He said**, "**Then the truth**,

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and the truth I say. (84) **I will certainly fill Hell**." **From you and from those of them who follow you**, **all of them** (85) **Say**, "**I do not ask you for it any reward**, **and I am not of those who are accountable**." (86) **It is only a reminder to the worlds**. (87) **And you will know his news after a while** (88))

the language :

What is meant by the highest assembly is the angels. I created with my own hands, that is, without a father and a mother, but rather through other reasons that I created. Among the high ones is any of the people of exaltation and exaltation.

Parsing:

Lord of the heavens instead of the one God. To suggest that "that" is negated. Rather, "ma" is superfluous, and the basic principle is that I am a clear warner, and the source of "an" and its noun and predicate are an active subjunctive for revelation, that is, nothing is revealed to me except a warning. And you will prostrate now. They unanimously confirm. And the source

Than to prostrate in the genitive case of whom is deleted. The original hamza was arrogant, and the first hamza was an interrogative hamza and the second was a hamzat al-wasl, and this was deleted in place of that.

Meaning:

(**Say**, "**I am only a warner**, **and there is no god but Allah**, **the One**, **the Supreme**, **Lord of the heavens and the earth and all that is between them**, **the Mighty**, **the Forgiving**."). Say, O Muhammad, to the polytheists: I am giving

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you good tidings that you should unite with God, and I am warning you that you should associate anyone in worshiping Him, for to Him alone belongs dominion, creation, glory, and forgiveness for whoever repents and repents. (**Say**, "**It is great news that you are turning away from**."). The conscience of it goes back to the Qur'an, and the polytheists turned away from it out of ignorance or stubbornness and out of concern for their interests.. And God Almighty described the Qur'an as great news because it bases its faith, its law, and all its principles and teachings on the basis of goodness for all and cooperation with all.

Islam and an English girl:

In January 1970, I read two lectures by Roger Garaudy, which he gave at Al-Ahram House in Cairo in November 1969. Garaudy is one of the leaders of French progressive thought, and holds the title of Professor of Philosophy and Doctor of Arts. Both lectures were published in the Egyptian magazine Al-Tali'ah, No. 1-1970. Among what he said in the first lecture: "The Arab conquest was neither conquest nor Colonialism, but it is in every country an opportunity to create a civilization created by Islam and the local civilization. The Arab conquest has caused a real revival of the global economy despite the control of the feudalists in the first years of the conquest." He said in the second lecture: "We are faced with a great, noble heritage of Islamic values that can make a significant contribution to Islamic progress." He said: "We see Bacon, the great Western thinker, saying: All philosophy stems from Islam."

I also read in the Egyptian newspaper Al-Gomhouria, issue No. 21-1-1970:

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An educated English girl named "Borgit Honey" recently converted to Islam, and she told her story to the "Al-Jumhuriya" newspaper. It can be summed up that this girl was like the rest of the people in the West, carrying grudges, doubts, and suspicions about Islam. After she consciously and dispassionately read the translation of the meanings of the Qur'an and some books about Islam and became absorbed in its teachings, she found herself a Muslim automatically and without realizing it. Then she said to the newspaper: It is difficult to explain the truth of Islam with quick words because it is a model. A wonderful, complete geometric structure that complements each of its parts with the rest of the other parts, and the secret of its beauty lies in the harmony and compatibility of these parts, and it is this characteristic of Islam that exerts a profound influence on humanity. The gentle harmony in Islam between the requirements of the body and the spirit has a strong appeal to the West today, and it can influence modern civilization, and show Westerners the path leading to true success and salvation.

It would be better if our young people - including the author of "Criticism of Religious Thought" - followed the path of this girl, so they read the Qur'an and pondered its meanings, and read some of what specialists have written about Islam, as this English girl did, and then judged Islam in light of what they read and what they understood... The least effect that contemplating the Qur'an and its verses leaves on a person's heart is belief in the justice of an all-powerful, all-powerful One, and that He rewards those who do good. And those who did evil because of what they did... What remains for a person if he is deprived of this faith?

(**I had no knowledge of the highest councils when they disputed over whether it was revealed to me**, **except that I am a clear warner**.). What is meant by the highest assembly is the angels, and the pronoun "disputing" refers to them, and all of these words are in the direct object of the saying, and the meaning

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is, "Say, O Muhammad, to the polytheists: I told you about the hadith of the angels when he said to them: (**I will place a caliph on earth**) And they said to him: (**Will You place therein someone who will make mischief therein?**) And I would not have known about this had my Lord not taught me and revealed it to me. Or do you see that I am lying to God? I do not claim any veil for myself except a warning to worship God alone, out of desire for His reward and fear of His punishment.

(**When your Lord said to the angels**, "**Indeed**, **I am creating a human being from clay**. **Then**, **when I have shaped him and breathed into him of My Spirit**, **then fall down to him**, **prostrating to him**."). What is meant by the Spirit of God here is life, and a contemporary writer said: Rather, what is meant is the human conscience in particular, and God only commanded the angels to prostrate to Adam because He knew how much the conscience would torment that creature who had a body of clay and the spirit of God: (**We were created**

Man is in a liver) 4 - The country is in constant suffering and constant misery (**Then all the angels prostrated**, **all together**, **except Iblis**, **who was arrogant and was one of the disbelievers**.). The author of "Criticism of Religious Thought" said on page 90: "The refusal of Satan to prostrate to Adam is completely consistent with the will of God." This statement by the author of criticism is consistent with the doctrine of the Sunnah, who say: There is no connection between what God commands and what He wants, nor between what He forbids and what He hates. He may command what He hates and forbid what He loves (Al-Mawaqif 8: 176). They supported this with evidence, including that God commanded Satan to prostrate to Adam, even though God Almighty did not want that from him, and if He wanted it, Satan would have prostrated, because God does

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what He wants... and the statement of the author of criticism is not consistent with the doctrine. The Shiites who said: God has two wills: the will of creation and formation, which God Almighty expresses by saying: "Be, and it is," and the will of request and legislation, which is expressed by command and prohibition (see Part 1, p. 72, section on formation and legislation). God Almighty wanted Adam to prostrate by the will of request and legislation, not by the will of formation and creation.

(**He said**: **O Satan**, **what prevented you from prostrating to what I created with My own hands? Were you arrogant or were you among the haughty?**). God Almighty expresses the natural causes with His hand because they end with Him. God Almighty said: (**Indeed**, **We have created for them cattle from what Our hands have created**.) - 71 Yassin. The meaning is: Why did you, Satan, refrain from prostrating to Adam? Did your misery overcome you and your pride lead you to sin, so you became arrogant and put yourself above its worth, or is it because in your reality and reality you are more noble and greater than Adam? (**He said**, "**I am better than him. You created me from fire and you created him from clay**."). Satan answered with the second part, and that in his reality and reality, he is more noble and greater than Adam because he is made of fire, and through it factories are run, including infernal weapons. As for Adam, he is a "peasant" because he is made of water and dirt... and the evil one forgot or forgot that water is the origin of life and that civilization is a branch.

(**He said**, "**Get out of it**.") etc. The story of the creation of Adam, the prostration of the angels, and the abstention of Satan was presented in Surat Al-Baqarah, verses 30-34, vol. 1, pp. 79-83, verses 11-18 of Surat Al-A'raf, vol. 3, pp. 305-310, verse 26-

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44 of Surat Al-Hijr, vol. 4, pp. 473-479, and verses 61-65 of Surat Al-Isra, vol. 5, pp. 61-63, and verse 50 of Surat Al-Kahf, vol. 5, p. 136.

(**Say**, "**I do not ask you for it of any reward**, **and I am not of those who assume**."). The pronoun it refers to

Reporting and reminding, and affectation is pretense, and what is meant here is lying, and the meaning is say, O Muhammad, to those who lied to you: I only advise you for the sake of God. I do not want from you any reward or gratitude, and I do not slander God. How can I have a book that speaks the truth and minds and tongues are unable to produce a surah like it? (**It is nothing but a reminder to the worlds**) Whoever has a heart or is heard and is a martyr (**You will learn his news after a while**). It will soon become clear to you, you deniers of the Qur'an, that it is the truth about which there is no doubt. This will become clear to you in the life of this world, where people enter the religion of God in droves, and the truth will also become clear in the afterlife, where truths will be established and falsehoods will disappear.

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Surat Al-Zumar

75 Meccan verses. It was said: Except 3 verses.

In the name of God, **the most gracious**, **the most merciful**

To God are those who are saved, **verse 1-4**:

(**The revelation of the Book from Allah, the Mighty, the Wise** (1) **Indeed, We have sent down to you the Book in truth, so worship Allah, making the religion sincere to Him** (2) **Indeed, to Allah belongs the pure religion And those who have taken guardians besides Him, we do not worship them except that they may bring us near to God in close proximity. Indeed, God judges between them in that in which they differ. Indeed, God does not guide. Who is a liar and an infidel?** (3) **If God had wanted to take a son, He would have chosen him from among what He wills. Glory be to Him. He is God, the One, the Supreme.** (4))

the language :

Close relative.

Parsing:

The revelation of a subject, and its predicate "from God," and it may be the predication of a deleted subject

And from God is related to the revelation, meaning this is the revelation of the book. And the truth is related to what We revealed. And with a sincere conscience, I will worship. Otherwise, an alert tool. And those who are a subject and the predicate is omitted, that is, they say that we do not worship them. Zulfi is an absolute object, such as I stood up.

Meaning:

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(**The revelation of the Book from God**, **the Mighty**, **the Wise**). The Qur'an is from God, who created creatures with His power and managed them with His wisdom (**Indeed**, **We have sent down to you the Book with the truth**, **so worship God**, **making religion sincere to Him**.). It may be said: The Prophet (PBUH) is certain that the Qur'an is from the Mighty, the Wise, and that he worships God, sincere in religion for Him. So, what is the purpose of this matter and that information?

The answer: The Prophet (PBUH) was harmed, and he endured a lot, so God Almighty said to him: You call for the truth, and whoever calls for it in an environment like your country must pay the price with himself, his family, or his money... Also, you are loyal to God in all your words and deeds, and whoever is sincere to God will meet many of his enemies. In other words, God Almighty does not say: (**We have sent down to you the Book**) Just informing, not saying: (**So worship God**) Just a command, rather they are a testimony to the Prophet's greatness and an amusement from what he suffers from the enemies of God and the truth.

(**Indeed**, **to Allah belongs the pure religion**) From every blemish. As for the religion tinged with hypocrisy and desires, it belongs to Satan, not to the Most Merciful. This pure religion can only be for the one who makes it his ideal and sacrifices himself and all its benefits for it, and does not sacrifice it for the sake of his own benefit and interest. (**And those who have taken guardians besides Him**, **we worship them only that they may bring us nearer to God**.). God Almighty returned to the polytheists and told them that they were taking lords other than God to intercede for them with Him. A similar example is presented in verse 18 of Surah Yunus, Part 4, p. 144.

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(**Indeed**, **God judges between them in what they differ about**.). The polytheists do not differ among themselves regarding polytheism, rather the polytheists and the monotheists differ, and God Almighty separates between the two groups and bestows blessings on the one who is monotheistic and pious, and takes revenge on the one who associates polytheism and transgresses. (**God does not guide anyone who is a liar and an infidel**.). God Almighty guides those who follow the path of guidance, misleads those who choose the path of misguidance, destroys those who throw themselves into destruction, and saves those who take precautions and avoid perils.

(**If God had wanted to take a son**, **He would have chosen from among those who created whatever He wished**.). This is from the assumption of the impossible, and the assumption of the impossible is not impossible, and the reason behind its refusal is that taking a child naturally calls for need and lack of him, and God is in need of everything.. This, to the point that every parent is an inheritor, and every inheritor is a perisher, so every parent is a perisher, so how can God be a parent? (**Glory be to Him**, **He is God**, **the One**, **the Supreme**) He has no partner, no match, no companion, and no child. Nothing but him.

The day overshadows the night, **verse 5–8**:

(**He created the heavens and the earth with truth**, **He divides the night into the day**, **and He divides the day into the night**, **and He subjugated the sun and the moon**, **each running for an appointed time**. **Is it not He**, **the Mighty? The Forgiving** (5) **He created you from a single soul**, **then made from it its mate and sent down to you from the cattle eight pairs**. **He**

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created you in the wombs of your mothers. Creation after creation in three darknesses. That is God, your Lord. To Him belongs the dominion. There is no god but Him. So how will you turn away? (6) **If you disbelieve, then God is free from you. He approves of disbelief for His servants, but if you are grateful, He approves it for you, and no female bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you of what you used to do. Indeed, He is All-Knowing of the souls.** (7) **And when harm touches a person, he calls on his Lord, turning to him, then when He bestows upon him a blessing from Him, he forgets what they were calling to him before. And He has appointed equals to God that He may stray from His path. Say, "Enjoy your disbelief for a little while. Indeed, you are among the inmates of the Fire."** (8))

the language :

Takwir is the twisting, and from it is the ball of the turban that is twisted one over the other, and what is meant by twisting the night and day is to twist the earth originally and the night and day by extension, and more explanation will come in the explanation. The three darknesses are the darkness of the abdomen, the darkness of the womb, and the darkness of the placenta. And you turn from truth to falsehood, and from truth to falsehood. And the burden of sin. And repentantly, we will return. And he gave him permission.

Parsing:

That is a subject, and God is a conjunction, an explanation, and your Lord is a predicate, and He has the kingdom as a subject and a predicate, and the sentence is a

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second predicate for that. And where are you going? That is, where are you going? And a repentant state of conscience called. And a little, that is, a little time or enjoyment.

Meaning:

(**He created the heavens and the earth with truth**, **He divides the night into the day and divides the day into the night**.). We said previously: God has two books: a speaking, written book, which is the Qur'an, and a silent, visible book, which is the universe, and this book, with its unity of design and the wisdom of organization, conclusively indicates the unity of the designer and the wisdom of the organizer. As for coincidence, if it is true in something, it is not true in everything, and it does not repeat itself multiple times in the same thing.

The owner of the shadows said while speaking about this verse: The expression "rounded" forces me to consider the issue of the sphericity of the Earth.. It revolves around itself facing the sun, so the part of its rounded surface that faces the sun is bathed in light and becomes day, but this part does not remain stable because the Earth rotates, and whenever it moves, night begins to cover the surface of the Earth on which the day was, and this surface is rounded, so the day on it is rounded, and the night follows it rounded, and so on in constant motion.

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The word "rounding" is not far from the sphericity of the Earth in its meaning, and for this reason we are with the owner of the shadows in his saying: The expression "bikur" calls for consideration of the sphericity of the Earth. Mustafa Mahmoud said in "Sabah Al-Khair" magazine, as the owner of the shadows said, without referring to him, and I do not know if this was a matter of thought. Its counterpart was

presented in Surat Yasin, verse 37, in which the word "takwir" was not mentioned. When explaining it, we referred to the Earth's rotation around itself, and that its side that is aligned with the sun when it rotates is during the day, and the side that is not aligned is at night.

(**And He has subjected the sun and the moon**, **each running for an appointed time**. **Is He not the Mighty**, **the Forgiving?**) It was presented in verse 2 of Surat Al-Ra'ad, vol. 4, p. 373, verse 29 of Surat Luqman, and 13 of Surat Fatir. (**He created you from a single soul**, **then made from it its mate**.). It was presented in verse 1 of Surat An-Nisa, vol. 2, p. 242, and verse 189 of Surat Al-A'raf, vol. 3, p. 434. (**And He sent down to you eight pairs of livestock**.). It is presented in verse 143 of Surat Al-An'am, vol. 3, p. 274.

(**He creates you in your mothers' wombs**, **one creation after another**, **in three darknesses**. **That is God**, **your Lord**. **His is the dominion**. **There is no god but Him**. **So how will you turn away?**). Creation after creation, a reference to what was stated in verse 5 of Surah Al-Hajj: (**Indeed**, **We created you from dust**, **then from a sperm**, **then from a clot**, **then from an embryo**.) Part 5, p. 310, and the three darknesses are the darkness of the abdomen, the womb, and the placenta, and this ascension from one stage to another within these darknesses is conclusive evidence of the existence of the Creator, the Creator. And if this ascension is a direct work of nature, then nature is the work of one who says to a thing, "Be, and it is," and no one is blind to this except the blind. Imam Ali (peace be upon him) said:

O created being of perfect origin, nurtured in the darkness of the wombs and multiple curtains, you began from a lineage of clay, and were placed in a secure place

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to a known extent, dates. (1) There is a fetus in your mother's womb. You will not hesitate to pray or hear a call. Then I will take you out of your abode to your home

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(1). Dates move, and don't get confused you can't.

You did not witness it, nor did you know the ways of its benefits. Who guided you to regurgitate nourishment from your mother's breast, and taught you, when necessary, the places of your request and will?

(**If you disbelieve**, **then God is free from you**.). The disobedience of the one who disobeyed will not harm him, nor will the obedience of the one who obeyed benefit him. (**But he will gain piety from you**) That is, satisfaction with you if you are righteous (**He does not approve of disbelief for His servants**). The Ash'aris said: God intends for all beings, even the infidel who commits blasphemy, the adulterer, and kills the murderer unjustly and aggressively, because He is the Creator of everything. However, He forbids disbelief, adultery, and murder (Al-Mawaqif, vol. 8, p. 173). As for enjoining what is intolerable, it is permissible according to the Ash'aris because nothing is obligatory for God, and nothing is objectionable to Him (same source, p. 200). Nothing is clearer in indicating the invalidity of this doctrine than the Almighty's saying: (**He does not approve of disbelief for His servants**).

(**And if you are grateful**, **He will be pleased with you**). Whatever He pleases for us is safety and mercy (**No female bearer of faith shall bear the burden of another**) That is, one soul does not benefit another at all. The literal text was presented in verse 164 of Surat Al-An'am, vol. 3, p. 293, verse 5 of Surat Al-Isra,

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and verse 18 of Surat Fatir. (**Then to your Lord is your return**, **and He will inform you of what you used to do**. **Indeed**, **He is All-Knowing of the essence of the breasts**.). To Him, the Almighty, are the destinies of creation, and in His Hand is the reward for deeds, and He is the All-Knowing of the secrets of those who do them and what they seek behind them.

(**And when harm befalls a person**, **he calls upon his Lord**, **turning to him**, **then when He bestows upon him a blessing from Him**, **he forgets what they were calling to him before**, **and assigns rivals to God to lead him astray**. **On his way**). Touching him befalls him, and harm is what harms and causes harm, and repentance is returning to God, and His right to give him, and similar equals, and the meaning is that if a person is afflicted with himself, his family, or his money, he turns to his Creator, humbly and supplicating. If his distress and harm is revealed, and His goodness and generosity is bestowed upon him, he forgets his supplication to his Creator, and turns to others with worship and obedience.. And in the verse there is an indication that when a person is Hardship is due to his nature, which God created him with. A similar example was presented in verse 12 of Surat Yunus, vol. 4, p. 139, verse 54 of Surat An-Nahl, p. 521 of the aforementioned volume, and verse 67 of Surat Al-Isra, vol. 5, p. 65.

(**Say**, "**Enjoy your disbelief for a little while**, **for you are among the inmates of the Fire**."). This is a threat and a warning to whom?

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He believes in times of hardship, and disbelieves in times of prosperity. There is no doubt that the enjoyment of this world comes with disbelief and the consequences are dire.

He warns of the Hereafter and hopes for the mercy of his Lord, verses 9–16:

(He is one who is obedient during the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord. Say: Are those who know equal and those who do not know? Those of understanding remember (9) Say, "O servants of those who have believed, fear your Lord." For those who do good in this world is good, and the earth of God is spacious. Indeed, only those who are patient will be paid in full. Their reward is without reckoning. (10) Say, "Indeed, I have been commanded to worship God, making religion sincere to Him. (11) And I have been commanded to be the first of the Muslims. (12) Say, 'I fear that if I have disobeyed my Lord, the torment of a great day. (13) Say, "I worship God. My religion is sincere to Him. (14) So worship whatever you wish besides Him. Say, 'Indeed, the losers are those who have lost. themselves and their families on the Day of Resurrection. Indeed, this is the clear loss. (15) Above them will be shades of the Fire, and beneath them will be the shade of that. God scares His servants with it. O servants, fear (16))

the language :

She is obedient and obedient. And the plural of "an" is any hour of time. Shade is the plural of shade, meaning that which one can use for shade whether it is hot or cold.

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Parsing:

Or to ask questions. It is a subject whose predicate is omitted, that is, as if he is not a qānāt. It is a subject and predicate, and the sentence is a link to whom. And he prostrated in a state of obedient conscience. And for those who do good there is good news in advance and good news in the future. And to worship means to worship. And to be, that is, in order to be, and it was said: The L is superfluous. God I worship, God is the subject of precedence. And sincerely now. And the shadow of a beginner and they have news and an attribute of fire. That scares the beginner and the news. O servants, fear Me. That is, O My servants, fear Me.

Even the prophets act with desire and fear:

(**He is one who is obedient during the night**, **prostrating and standing**, **fearing the Hereafter and hoping for the mercy of his Lord**.). After God Almighty mentioned the one who believes in times of adversity and disbelieves in times of prosperity, He followed by saying: Not equal in the sight of God is he who believes in hardship but not prosperity, and who worships God in all his situations, and grace does not increase him except in faith, gratitude, prostration, and bowing in the darkness of the night while the people are asleep, and he does nothing except desire for God's reward and fear of His punishment.

The verse indicates that a person is not led except out of desire and fear, whether he is pious or wretched. The difference is that the wretched person acts and abandons it out of desire for the adornments and sweetness of this world or out of fear of its anxiety and bitterness. As for the pious, he acts and abandons it out of a desire to enjoy the Hereafter and its bliss and fear of its torment and hell. This applies even to the infallible prophets whom God described by saying: (**They call upon us with hope and fear**) 90 Al-Anbiya', vol. 5, p. 296.

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(**Say**: **Are those who know equal and those who do not know? Only those of understanding remember**.). Scientists here do not mean those who have memorized explanations and texts, nor those who discovered the forces of nature, invented electronic minds and transcontinental missiles, conquered space and ascended to the moon or Mars... No, what is meant by them are those who work for the good of all humanity, liberating the tormented on earth and saving people from misery and misery. As for the indifferent scientists or those who sold their religion and themselves to the devils and devils, to the executioners. peoples,

So they invented infernal weapons for them, but these people are like cattle, and even more astray from the path... and only those with intellects and visions realize this truth.

(**Say**, **O servants of those who believe**, **fear your Lord**.). Because faith without piety and good deeds are of no benefit, and for this reason a group of scholars have argued that good deeds are part of true faith. (**For those who do good in this world is good**.). This is a resumed statement that is disconnected from its previous one, and its meaning is: He who does an atom's weight of good will see it (**And God's earth is vast**). Whoever is distressed by his country and is unable to carry out his religious or worldly duty there, let him migrate to another place. A similar example was mentioned in verse 97 of Surat An-Nisa, Part 2, p. 419.

(**Only those who are patient will be given their reward in full**, **without reckoning**.) That is, those who are patient in the face of adversity are the patience of free people who rise above events and refuse to surrender to poverty and humiliation. As for those who submit to the powerful and become cowardly before

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tyrants, they are the ones who lost this world and the hereafter. That is the clear loss. (**Say**, "**I have been commanded to worship God**, **making religion sincere to Him**."). There is absolutely no difference between the Prophet and others.. He is a servant commanded to be faithful to God in all his words and actions, like any other human being. (**I was commanded to be the first of the Muslims**.) The Greatest Messenger (PBUH) called for Islam after people preceded him to it because he is in harmony with himself and does what he says and does not say what he does not do.

(**Say**, "**Indeed**, **I fear**, **if I disobey my Lord**, **the torment of a terrible day**."). Muhammad (PBUH) fears God because he has no disavowal with God, and he has no argument against him. Rather, God has authority over Muhammad (PBUH) and all of his creation.. The greatest thing about Muhammad is that he is obedient to God, loyal to Him in servitude, one who precedes good deeds, receives revelation from his Lord and performs it on his face: (**Say**, "**I am not an innovator among the messengers**, **and I do not know what will be done to me or to you**. **I follow only what is revealed to me**, **and I am nothing but a clear warner**.") – 9 Al-Ahqaf.

(**Say**, "**I worship God**, **sincere to Him is my religion**.") Once again, Muhammad (PBUH) confirms, by God's command, that he is a commanded servant. The English orientalist Hamilton Gibb, a professor at the University of Oxford, said in his book "Studies in the Civilization of Islam," he said: "The Qur'an rejects the idea of mediation between God and man... and places man before his Creator without spiritual or personal mediating elements." This is the great advantage of Islam over all religions.

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(**So worship whatever you wish besides Him**). This is the most eloquent way of expressing God's wrath and threatening those who take a deity instead of Him (**Say**: **Indeed**, **the losers are those who lose themselves and their families on the Day of Resurrection**. **Is that not the clear loss?**). They lost themselves because they were going to Hell and a wretched destination, and they lost their families because the polytheist among them will perish, and the believer is an enemy to whoever associates polytheists in this world and the hereafter. (**Above them are shades of fire**, **and below them are shades of fire**.). That is, the torment of the fire was imposed on them from all sides.

(**This is how God scares His servants**, **O servants**, **so beware of**). God Almighty has made clear to them the torment of the Hereafter and its severity so that they may distance themselves in this world from its causes through obedience and sincerity, otherwise they will inevitably taste it.

Someone said: Paradise is spiritual pleasure, and Hell is psychological pain, and that all their sensual descriptions mentioned in the Qur'an are examples of proverbs and bringing to mind, since the Bedouin has no wish except to have honey, milk, wine, and beautiful fairies. This speaker cited the Almighty's saying as evidence: (**This causes God to fear His servants**) Because its meaning in its meaning is that God mentioned the words of torment merely for the sake of intimidation, and there is no truth to the meaning of these words and no reality to their implications. (1).

We answer that every word mentioned in the Book of God and the Sunnah of His Prophet must be followed on its apparent meaning unless the mind rejects it, and then we turn it into a metaphorical meaning that the word bears, and the mind does not reject it, and none of the descriptions of Paradise and Hell mentioned in the Qur'an are inconsistent with reason, and therefore the word must be kept on its

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apparent meaning, and there is no justification for interpretation. As for the Almighty's saying: (**This causes God to fear His servants**) Its meaning is that he shows them the truth and reality so that they can be careful of it and stay away from the reasons that lead to it. This meaning is imposed by the same verses that mentioned descriptions of the Fire and its hardships. (**Indeed**, **this is the right quarrel between the people of Hell**.) - 64 p.

As for saying that God's mercy is not compatible with the incomparable torment of this poor human being

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(1). This saying is very old, and has been abandoned, but Mustafa Mahmoud wanted to revive it with an article he published in "Sabah Al-Khair" magazine, issue 1/22/1970.

For a speck or in vain, the torment of this weak person is with a fire that is intense and intense. As for this saying, its answer is that God Almighty has prepared a severe and painful torment for those who spread corruption on earth, shed blood, enslave peoples, destroy life with infernal weapons, and kill thousands in a few minutes. And Hell, with all its Qur'anic descriptions, is the least and lowest reward for these people, and it is the essence of justice and even mercy as well. And peace be upon whoever said: "May God Almighty's anger not distract him from mercy, nor mercy distract him from punishment." See Part 5, p. 459, paragraph "Hell and the Infernal Weapons."

Those who listen to the word and follow the best of it, **verse 17-21**:

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(**And those who shun the tyrant, lest they worship it, and turn to God, for them is good news. So give good news to my servants** (17) **Those who listen to the word and follow the best of it. These are those whom God has guided, and those are the people of understanding**. (18) **Is it then that upon whom the word of punishment is due, will you save those in the Fire?** (19) **But those who fear Their Lord, for them are chambers, above which are built chambers, beneath which rivers flow. God has promised: God does not break His promise**. (20) **Have you not seen that God sent down The sky is water, and He causes it to be springs in the earth, then He brings forth with it crops of various colors, then He stirs them up and you see them turning yellow, then He turns them into debris. Indeed, in that For a remembrance for those of understanding** (21))

the language :

Taghut is a source meaning tyranny, such as malkut and rahmut, and what is meant here is what it is

Worshiping him is a cause for tyranny. It rages, dries up, and reaches its end in dry land. Debris is what is broken from something that is dry, and what is meant here is hay.

Parsing:

The source is that they worship her instead of embracing the tyrant. Those who listen are a beginner, and those whom God has guided are informed. And those are the possessors of understanding, both beginning and predicate, and they are the

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conscience of the chapter. Is "from" a noun and its predicate is deleted, i.e. like someone who escaped torment. Its colors are different. Hattama is the second object to make it.

Meaning:

(**And those who shun the tyrant to worship it and turn to God**, **for them is good news**, **so give good news to your servants**.). What is meant by taghut here is idols, and therefore the pronoun used to refer to it is feminine.. God Almighty gave good news of salvation by rejecting polytheism and obeying God, and if he took the initiative to repent to his Creator and repent (**Those who listen to the word and follow the best of it – those are those whom God has guided**, **and it is they who are of understanding**.). What is meant by good speech is not good words and eloquence of style. Rather, what is meant is what is beneficial in this world and the hereafter. If it is harmful, it is ugly. As for speech that does not harm or benefit, it is neither good nor bad. As for describing it as better, it is relative – for example – returning a greeting with a similar one is good, and likewise retaliation in kind from one who assaults you, but forgiveness is better than retaliation, and returning a greeting with a better one is better than returning it with a similar one.

The word of God Almighty is better than every word, whoever says it, and nothing of it is better than anything, whether it is a word or a deed, because things are equal to Him, and those who listen to the word of God and act upon it are those who are guided in the sight of God to know what is best and who take the pith rather than the peel. In Nahj al-Balagha: "Indulge in the remembrance of God, for He is the best of remembrance. Desire what He promised the pious, for His promise is the truest of promises. Imitate the guidance of your Prophet, for it is the best guidance.

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Follow His Sunnah, for it is the best of the best of Sunnahs. Learn the Qur'an, for it is the best of guidance.

Speak well and understand it, for it is the spring of hearts."

(**Is he the one against whom the word of torment has been imposed?**) As if God saved him from it (Will you - O Muhammad - save those who are in Hell). No, there is no means of salvation and deliverance from the punishment of God except good deeds and the pardon and generosity of God, may His wisdom be great, and there is no doubt that whoever resorts and persists in error and misguidance, God will not look at him: (**They will have no share in the Hereafter**, **and God will not speak to them**, **nor will He look at them on the Day of Resurrection**, **nor will He purify them**, **and for them is a painful punishment**.) 77 Al-Imran (**But those who fear their Lord will have chambers**, **above which are built chambers**, **beneath which rivers flow**. **God's promise**. **God does not break His promise**.). This is in the manner of the Qur'an, linking good news with a warning, a promise with a threat, and the remembrance of the righteous and their reward with the remembrance of the tyrants and their punishment. For these, above them are shades of Hell, and beneath them are shades, and for those are chambers in Paradise with chambers above them. This is His promise and threat, the Almighty, and who is truer in speech than God?

(**Have you not seen that God sent down water from the sky and caused it to spring into springs on earth?**). Rain falls from the sky, flows on the surface of the earth, and then penetrates into its interior, forming springs and springs that benefit people.. Is this a coincidence, or the design of the All-Knowing and Wise? (**Then**

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he brings forth with it crops of different colors.). Is this plant, which differs in color and taste, created by nature as it is, or by the care of the Creator of nature, as it is? If life in all its forms is a product of nature and its characteristics, then why did life appear in some parts of nature and not in others?

(**Then it becomes agitated and you see it turn yellow**) Then the green plant dries up and turns yellow in its season and when it reaches maturity (**Then he turns it into rubble**) Broken crumbs (**Indeed**, **in that is a reminder for those of understanding**.). In the fall of rain, the germination of plants, their greenness, then their yellowing, then their dissipation according to wisdom and interest, all of this is a reminder of the Creator, the Creator. And if this is from water and dirt, then who created the water and dirt and the universe with what is in it? See vol. 3, p. 231, paragraph: "Where did life come from?" and vol. 5, p. 79, paragraph: "The soul is from the command of my Lord, by God, and the science of cells."

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God explained His breast to Islam, **verses 22–24**:

(**Is it that whoever God opens his chest to Islam is upon light from his Lord? So woe to those whose hearts are hardened at the remembrance of God**. **Those are in clear error**. (22) **God has sent down The best hadith is a book that is similar and repeated**, **from which the skins of those who fear their Lord shiver**, **then their skins and hearts soften at the remembrance of that God**. **It is God's guidance**. **He guides therewith whomsoever He wills**, **and whoever God leads astray**, **he has no guide**. (23) **Is he then to avoid the worst of the torment on his face on the Day of Resurrection? And it will be said to the wrongdoers**, "**Taste it**." **What you used to earn** (24))

the language :

He explained his chest so that it expanded and was reassured by him. The best hadith is the Qur'an. What is meant by similarity here is that the entire Qur'an is in the same format, both in style and content: (**Had it been from other than God**, **they would have found in it much discrepancy**.) - 82 women. "Mathani" is the plural of "Mathani", which is a command, prohibition, promise, threat, and so on. It was said: What is meant by "Mathani" here is to express the meaning in more than one way. Whatever it is, the meaning of "Mathani" is different from the meaning intended in verse 87 of Surat Al-Hijr. It is a metaphor for fear when mentioning the threat of hell. It softens as a metaphor for reassurance when mentioning the promise of bliss.

Parsing:

Is he who explains "from" as a beginner and his predicate is omitted? That is, he who has hardened his heart, and the same is he who is pious.

And a book instead of the best hadith. And similar to the description of a book. And double is a second adjective. The phrase "chills" is a third adjective.

Meaning:

(**Is he who God has opened his chest to Islam**, **then he is upon light from his Lord?**). Whoever trusts in God, He will suffice him, and whoever seeks guidance, He will guide him. So if he learns goodness from his servant and he seeks to know the truth to act upon it, God Almighty takes him by the hand and guides him to his goal and makes him clear of his matter: (**And whoever desires the reward of this**

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world, **We will give him thereof**, **and whoever desires the reward of the Hereafter**, **We will give him thereof**.) - 145 Al-Imran.

(**Woe to those whose hearts are hardened at the remembrance of God**.). She was hardened and did not seek guidance despite the sermons, lessons, warnings, and preaching (**Those are in clear error**) And humiliating torture. Al-Hafiz Muhammad bin Ahmad Al-Kalbi said in the book Al-Tashil li'l Ulum Al-Tanzeel: "It was narrated that the one whose heart God opened to Islam was Ali bin Abi Talib and Hamza, and what is meant by hard-hearted ones is Abu Lahab and his sons."

Then God Almighty described the Qur'an with the following descriptions:

(**God revealed the best hadith**) In his doctrine, law, sermons, wisdom, and all his principles and teachings. .1

(**A similar book**) In style and content, there is no contradiction between its meanings because it is from a All-Knowing, All-Wise God. .2

3 - (Mathani), that is, its rulings and sermons are dual, as it combines command and prohibition, promise and threat, and so on, and in the book "The Nucleus in the Field of Life" by Sheikh Al-Ubaidi: "In the Qur'an, it depicts beings as proverbs and opposites, then it calls upon you with regard to virtues with the voice of a compassionate command, and with regard to vices with the voice of a mighty rebuke, and in it is the reassurance of a worshiper and the roar of a leader."

(**The skins of those who fear their Lord shiver from it**.) This is a metaphor for the fear of believers when they hear God's threat and threat of Hell. Similar to .4

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what Imam Ali said in describing the pious: They are and the Fire is like whoever has seen it, so they will be tormented therein.

(**Then their skins and hearts will soften to the remembrance of God**.) A .5 metaphor for their reassurance when they hear God's promise and good news of bliss, and similar to the saying of Imam Ali (peace be upon him): They and Paradise are as if they have seen it, so they will be blessed therein.

(**That is the guidance of God; He guides with it whomsoever He wills**, **and whoever God leads astray**, **he has no guide**.). God Almighty leaves man and whatever he chooses. Whoever chooses death and suicide for one of its causes, God will cause him to die, and whoever chooses life for it with its causes, He will give him life for a specified time. Likewise, whoever chooses guidance for himself and follows his path, God will guide him and include him in His providence, and he has no one who leads him astray. And whoever chooses to go astray and follows his path, God will lead him astray, and he will have no guide. Sufficient evidence of this is the Almighty's saying: (**And when they deviated**, **God made their hearts deviated**, **and God does not guide the disobedient people**.) - 5 Al-Saf, meaning that He does not guide those who choose for themselves immorality and corruption, and His saying: (**As for Thamud**, **We guided them**, **and they preferred blindness rather than guidance**.) - 17 Fussilat and his statement: (**And those who are guided**, **He has increased their guidance and given them piety**.) - 17 Muhammad, that is, they sincerely sought guidance and piety, so God guided them to it.

(**Is he who will protect his face from the worst of torment on the Day of Resurrection?**). It is not the same for someone who is immersed in torment from branch to foot, and for someone who is safe from it... Rather, God Almighty

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mentioned the face specifically because it is the dearest and most noble of the organs for man, and by it he is distinguished from other parts. (**And it is said to the wrongdoers**, "**Taste what you used to earn**."). Just as you judge, you will be judged, and as you sow, you reap, and what you give today, you will give tomorrow, as Imam Ali (peace be upon him) said.

We read in Arabic, **verses 25–31**:

(**Those before them denied**, **so the torment came to them from where they did not perceive** (25) **so He made them taste**.

God is the disgrace in the life of this world, **and the torment of the Hereafter is greater**, **if they only knew**. (26) **And We have presented for the people in this Qur'an every example that they may understand**. **They remember** (27) **an Arabic Qur'an that is not crooked**, **that they may become righteous**. (28) **God gives an example of a man in whom there are quarreling partners**, **and a man who surrenders to another man**. **They are equivalent**, **for example**: **Praise be to God**, **but most of them do not know** (29) **That you are dead and they are dead** (30) **Then on the Day of Resurrection you will be with your Lord**. **You dispute** (31))

the language :

Not crooked, upright on truth and justice in all its meanings. And different brawlers. Peace be upon you, that is, sincerely.

Parsing:

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Qur'an is an affirmative statement from the Qur'an. And Arab is an adjective. And without crookedness, trait after trait. Here it was used to mean "make" and "example" as the first object and "man" as the second object, and it was said: "a man" replaced "for example." It contains an advanced predicate, partners are a posterior subject, and quarreling is an attribute of partners. They are equal, for example, "for example" to distinguish.

Meaning:

(**Those before them denied**, **so the torment came to them from where they did not perceive**, **so God made them taste disgrace in the life of this world**, **and the torment of the Hereafter would be greater**, **if only they They know**). Pronoun

Before them, it goes back to the polytheists of Mecca who denied the Messenger of God (may God bless him and grant him peace), and the verse says to them: Do you deny your Prophet Muhammad, and do you not consider the destruction that befell the past nations because they denied their prophets? This meaning was repeated in many verses, including verse 148 of Surat Al-An'am, vol. 3, p. 278. (**And We have given the people every example in this Qur'an**, **so that they may remember**). The Qur'an contains teachings that guarantee people a good and safe life in every era and country. It has explained to them what is good and righteous, and commanded them to do it, and what contains evil and corruption, and forbade them from it in various ways, and with clear examples so that they can learn and be upright. A similar example is presented in verse 54 of Surat Al-Kahf, Part 5, p. 139, and verse 58 of Surat Al-Rum.

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Translation of the Qur'an:

(**An Arabic Qur'an**, **free of crookedness**, **that they may become righteous**.). The Qur'an is an Arabic language, a humanistic religion and a principle that is not bound by time and place, nor by nationalism or racism: (**And We have not sent you except as a bearer of good tidings and a warner to mankind**.) 28 Sheba, which is straight in its structure and content, without ambiguity or deviation because it is from the All-Knowing and Wise, aiming to guide people and direct them to the path of truth and its straight path. A similar example is presented in verse 2 of Surat Yusuf, Part 4, p. 286, verse 37 of Surat Al-Ra'd, and verse 20 of Surat Taha.

She asks: Is it permissible to translate the Qur'an into foreign languages? With the permissibility, do the provisions of the Qur'an apply to its translation, so only the purified may touch it?

The answer: There is no doubt or doubt about the permissibility of translating the Qur'an into all languages, and even its preponderance, because the Qur'an is the message of God and Islam to all of humanity, and translation is an essential factor in broadcasting and spreading this divine message of Muhammad. A group has converted to Islam or learned the truth about Islam through translating the Qur'an, and recently an educated English girl converted to Islam after she read a translation of the meanings of the Qur'an into her language. See the paragraph "Islam and an English girl" when interpreting verse 68 of Surat p.

It should be noted that the Qur'an has been translated into 27 languages, and its first translation was

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In the year 1143 AD (Al-Lissan Al-Arabi magazine, "Rabat", January 1969 issue).

Also, there is no doubt that the translation of the Qur'an does not apply to the provisions of the Qur'an. First, because Arabic is one of the characteristics and components of the Qur'an: (**Indeed**, **We have sent it down as an Arabic Qur'an**) - 2 Joseph. If this characteristic is removed from him, the Qur'anic characteristic will inevitably follow. Secondly, the translation in reality is only about the meanings of the Qur'an, not the Qur'an itself. In clearer words, the Qur'an is an expression of Arabic eloquence and its true meanings, and each of them is a complementary part of the other with regard to the Qur'an. If one of the two parts is removed, the nationality of the Qur'an is lost, and the remaining part becomes something other than the Qur'an. Therefore, the ruling on translating it is exactly the same as the ruling on interpreting it. Yes, the ruling on the name of God Almighty and His attributes is the ruling on the Qur'an itself. It is forbidden for the unpurified to touch it or touch it, regardless of the language.

(**God gave an example of a man who had quarreling partners and a man who was at peace with another man**. **Are they equal as an example?**)? This example was given by God Almighty to the polytheists who deny the message of Muhammad (PBUH), and his clarification is that the polytheist who worships more than one person is like a slave owned by a group with different opinions and morals, who do not agree on anything, and each one of them asks of the slave something that contradicts the request of the other, and the slave cannot satisfy everyone and please them, and at the same time he does not want to anger any of them, so he is with them forever and always lost in his thoughts and confused in his affairs. He knows what he's doing?

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As for the monotheistic believer, he is more like a slave owned by one man who is not required to please anyone except his wise Master in what he commands and prohibits, and each of them is comfortable with the other. The master does not burden the servant with what he cannot bear, and the servant listens and obeys, and he has a kind soul because he is certain of his Master's pleasure.. So is this man who submits to his one wise Master and submits only to him alone, and that man who is asked to submit and obey the stubborn, quarrelsome people, are they the same? whether? both : (**Are different lords better**, **or God the One**, **the Supreme?**) - 39 Youssef.

(Praise be to God) who strengthened His religion and His Messenger with compelling arguments and clear evidence, and failed His false enemies and turned them back on their heels, defeated. (**Rather**, **most of them do not know**) The polytheist is like a slave who is possessed and reckless, quarreling (You are dead - O Muhammad - and they are

Dead) because death is the end of every living person, whether a prophet or not, and nothing remains except his honorable face, his greatness exalted. However, the enemies of Muhammad (PBUH) die the death of disbelief and ignorance, and no trace remains of them except slander and cursing. As for the message of Muhammad (PBUH), it is eternal for life, and his name remains associated with prayers and greetings until the last day. (**Then on the Day of Resurrection you will dispute before your Lord**.). What is meant by the dispute here is that the Prophet (PBUH) will testify against them before God on the Day of Resurrection that he has conveyed to them the messages of their Lord: (**We brought you as a witness against these**) 89 bees.

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Part twenty-four

Is not God sufficient for His servant? Verse 32-37:

(So who is more unjust than he who lies about God and denies the truth when it comes to him? Is there not in Hell a resting place for the disbelievers? (32) And whoever comes with the truth and believes in it, those are they. The righteous (33) They have whatever they wish with their Lord. That is the reward of the doers of good. (34) That God may expiate from them the worst of what they have done and reward them with their reward. With the best of what they used to do (35) Is not God sufficient for His servant? And they frighten you with those besides Him. And whoever God leads astray, he has no guide. (36) And who does He guide? God has no one to mislead. Is not God Mighty, Possessor of Vengeance? (37))

the language:

The shelter is the place where a person stays if he resides there.

Parsing:

It is the interrogative of my denial, and its place is the nominative with the beginning, and the darkest predicate. And what came as a subject, and what is meant by it is the genus, as he mentioned it in the plural, and these are those who are pious.

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The source of "they disbelieve" is related to "they will." The kaf is a redundant grammatical letter, and the kaf is a predicate not, and its counterpart is ba'ziz. Abduh is the object of kafa because it means suffice.

Meaning:

(**Who is more unjust than he who lies about God?**)? So he gave him a partner or a son.. and the worst thing to say

Lying, and the greatest evil of lies is lying about God and His Messenger (**And he denied the truth when it came to him**) From God on the lips of His messengers... And so are those who have interests and benefits in every place and time who deny truthfulness and believe in lies because their interests are based on falsehood and falsehood. And from what I have read in this section: One of the greatest lies is for a liar to say: God knows that I am truthful. (**Is there not a abode in Hell for the unbelievers?**) Indeed, it is a resting place and shelter for them and for every tyrant and oppressor.

(**And he who brings the truth and believes in it**, **those are the righteous**.). The Messenger of God (may God bless him and grant him peace) brought truth from God, and the Muslims believed what he brought, and they are righteous in God's eyes if they fear Him in His prohibitions. Otherwise, belief without action will do them no good with God. (**They have whatever they wish with their Lord**. **This is the reward of the doers of good**.) That is, the pious are God's prohibitions, because the conversation is about them, and God Almighty did not specify in this verse their reward with a specific thing, but rather left the choice to their will.

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(**That God might atone for them the worst of what they had done and reward them with the best of what they had done**.). God forgives all sins, big and small, to those who repent, believe, and do righteous deeds, and God Almighty rewards those who obey Him and those who are thankful for His blessings with something better than their obedience and gratitude. (**Is not God sufficient for His servant**, **and they frighten you with those besides Him?**). What is meant by His servant Muhammad (PBUH), and He, Glory be to Him, is sufficient for the evil of whoever intends evil through Him, and what is meant by those besides Him is idols, because the pronoun "below" refers to Him, the Almighty. A group of commentators said: When the Messenger of God (may God bless him and grant him peace) mentioned idols in a bad light, the Quraysh said: If Muhammad does not stop mentioning our gods, we will impose them on him, lest they make him mad or cause him to suffer ill. So God Almighty revealed this verse... and this is not far from the minds of foolish and ignorant people. There is no doubt that God is sufficient for His servant and Messenger.

(**And whoever God leads astray**, **he has no guide**, **and whoever God guides**, **he has no misguider**.). When interpreting verse 23 of this Surah and other verses, we said: God leads astray whoever follows the path of misguidance due to his bad choice, and guides whoever chooses guidance for himself and follows its path therein. (**Is not God All-mighty and vengeful?**) Who disbelieved and was wronged by his own will and after the argument was presented to him?

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Say: **Allah is sufficient for me**, **verse 38-45**:

(And if you ask them who created the heavens and the earth, they will surely say, "God." Say, "Have you considered what you call upon besides God? If God intends harm to me. Are they the ones who will remove its harm or He wanted me to have mercy. Are these those withholding His mercy? Say, "Allah is sufficient for me. In Him, those who trust put their trust." (38) Say, "O my people, work according to your station. Indeed, I am a worker." Then you will know (39) To whom will come a torment that will disgrace him, and upon him will come an everlasting torment. (40) Indeed, We have sent down to you the Book for the people in truth, so whoever is guided. So for himself, and whoever goes astray, he only strays against them, and you are not a disposer of affairs over them. (41) God takes souls at the time of their death, and those who do not die in their sleep, then He will be withheld. Which He has decreed death and sends the others to an appointed term. Indeed, in that are signs for a people who reflect. (42) Or have they taken, besides God, intercessors? Say, "Have they They possessed nothing, nor did they understand. (43) Say, "All intercession belongs to God." To Him belongs the dominion of the heavens and the earth, then to Him you will be returned. (44) And when God alone is mentioned. (45) The hearts of those who do not believe in the Hereafter are disgusted, and when those besides Him are mentioned, they rejoice. (45))

the language :

Enough for me. And your position is the state you are in. The basic principle of death is fulfillment, which is taking the thing completely and fully, and whoever dies has fulfilled his lifespan. I was disgusted, constricted and repulsed.

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Parsing:

God is the subject of a deleted verb, meaning God created them. My account is a beginner, and God is a doer and a dominant subject. For itself is related to an omitted predicate of an omitted subject, i.e. its conversion is an entity for itself. Or if they were the hamza for denial and the waw for the case, that is, you take them as intercessors while they do not understand. And all of them are a state of intercession.

Meaning:

(**And if you ask them who created the heavens and the earth**, **they will say**: **God**). Their answer is inspired by the innate nature that God has created people with, because it does not find an explanation for the universe except in the existence of God. But the deniers say: We only believe through experience, but innateness is empty talk, and we in turn say to them: If you do not believe except through experience, then show us the experience that showed you that God does not exist... We do not doubt that whoever denies this innate nature or denies its logic has denied man's humanity and the most precious energies and instincts in him. A similar example is presented in verse 61 of Surat Al-Ankabut and verse 25 of Surat Luqman.

(**Say**, "**Have you considered what you call upon besides God? If God intended me harm**, **would they** - That is, idols **Those who remove His harm or He wants mercy on me**, **are they the ones who retain His mercy?**)? The polytheists threatened the Great Messenger (may God bless him and grant him peace) with idols, so the Most High ordered him to say to them: What power do idols have over me or over others? Will you protect me from the harm that God intended for me, or prevent the good that He intended for me? Indeed, can idols defend

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themselves if a person wants to smash them with his axe, or trample them with his sandals? A similar example was presented in verse 17 of Surat Al-An'am, vol. 3, p. 169, and verse 107 of Surat Yunus, vol. 4, p. 199.

(**Say**, "**Allah is sufficient for me; those who trust in Him rely on Him**."). Say, O Muhammad, to those who deny your message: I seek help and guidance from God, and He is sufficient for me in what concerns me. And whoever is distressed by matters, let him turn to Him alone, and He is sufficient as a guardian and helper.

(**Say**, "**O my people**, **work according to your position**. **Indeed**, **I am a worker**. **You will know to whom a torment will come**."

He will be disgraced and an everlasting torment will befall him). On your status, that is, on your condition, and a permanent resident for eternity, and the meaning is for each of us to remain as he is, then await the fate, which is loss and hell upon you, and upon us blessing and bliss. A similar example was presented in verse 135 of Surat Al-An'am, vol. 3, p. 267, and verse 93 of Surat Hud, vol. 4, p. 264. (**Indeed**, **We have sent down to you the Book for the people in truth**.). So inform him of your Lord bringing good news and warning of His signs, and leave no excuse for anyone to use as an excuse (**So whoever is guided**, **it is for himself**, **and whoever goes astray**, **it is for his own sake**, **and whoever goes astray**, **it is for his own sake**, **and you are not a guardian over them**.) Every human being is responsible for his work, and his account is with his Creator, and you have no authority over him after you have conveyed the message and advised him. A similar example was presented in verse 104 of Surat Al-An'am, vol. 3, p. 138, and verse 107 of Surat Yunus, vol. 4, p. 199.

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(**God takes souls when they die**). The materialists said: Man is this body and there is nothing beyond it. See "The Materialists and Life After Death," vol. 4, p. 379, and "With the Materialists," p. 536 of the aforementioned volume. The believers said: Man is a soul and a body, and that the soul is what directs and manages the body by the command of God Almighty, and death is a severing of the relationship between the soul and the body, and after that it goes to its Creator: (**O reassured soul, return to your Lord**) - 27 Fajr. Thus, the meaning of the Almighty's saying: (**God takes souls when they die**) God Almighty takes it to Himself at the time of death.

(**The one who did not die in her sleep**). Sleep is a type of death and death, or it is death metaphorically. God Almighty said: (**It is He who takes you to death at night**) - 60 Al-An'am. The author of Majma' al-Bayan said: "The one that dies at sleep is the soul in which there is reason and discernment, and it is the one that leaves the sleeper so that he does not understand. As for the one that dies at death, it is the soul of life that, if it ceases, the soul disappears with it, and the sleeper breathes. The difference between the arrest of sleep and the arrest of death is that the arrest of sleep is opposed to wakefulness, and the arrest of death is opposed to life, and the arrest of sleep is with him - that is, with arrest - in the body, and the arrest of death is the soul leaves the body."

(**Then He withholds the one whose death He has decreed, and sends the other to an appointed time. Indeed, in that are signs for a people who reflect.**). God Almighty takes the soul when the body dies, and when it sleeps, and the one that death decreed remains with its Creator and does not return it to the body. As for the second, He returns it.

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To Him for its appointed period. Omar ibn al-Khattab said: "The astonishment is that a man sees a vision and it is like taking him by the hand, and he sees a vision and it is nothing. Then Imam Ali ibn Abi Talib said to him: God takes all souls, so whatever they see while they are with Him is true, and what they see after they are sent is false. So Omar was astonished by what the Imam said." This Sheikh Al-Maraghi quoted in his interpretation on the authority of Abu Hatim and Ibn Mardawayh.

(**Or have they taken intercessors besides God? Say**, "**Have they not possessed anything**, **nor understood?**). Idols do not understand anything, and do not protect themselves from harm, yet the polytheists hope that you will intercede for them and benefit them with God. And so ignorance does itself. The best intercessor with God Almighty for sinners is repentance and repentance. (**Say**, "**All intercession belongs to God**.") That is, no one possesses anything of intercession except what God possesses of it: (**The whole matter belongs to God**) - 154 Al-Imran. (**To Him belongs the dominion of the heavens and the earth**, **then to Him you will be returned**). And likewise: (**To God belongs the dominion of the heavens and the earth and all that is between them**, **and to Him is the return**.) - 18 Al-Ma'idah, vol. 3, p. 40.

(**And when God alone is mentioned**, **the hearts of those who do not believe in the Hereafter revolt**, **and when those besides Him are mentioned** That is, without God, which are idols **If they are rejoicing**). If the polytheists heard the saying "There is no god but God," they would flee, and if they heard the praise of idols, they would rejoice. This is the case with those who are false in the past and in the present. Only falsehood comforts them and only truth makes them lonely.

You judge between Your servants, **verse 46–52**:

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(Say, O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed. You judge between Your servants in that over which they used to differ. (46) Even if to those who do wrong belongs to whatever is on earth. All of them, and a similar one with it, so that they may ransom themselves with it from the evil of torment on the Day of Resurrection.

And there will appear to them from God what they did not expect (47) and the evils of what they earned will appear to them, and what they used to mock will befall them. (48) So when he touches a human being... A person called upon Us, then when We bestowed upon him a blessing from Us, he said, "I have only been given him based on knowledge." Nay, it is a test, but most of them do not know. (49) This has been said by those of (50) But the evils of what they earned will befall them. And those who did wrong among these will be afflicted by the evils of what they have earned and what They are miraculous. (51) Do they not know that God extends sustenance to whomsoever He wills and ordains? Indeed, in that are signs for a people who believe. (52))

the language :

He caught up with them and went down to them. We granted him permission. And the temptation of calamity.

Parsing:

O God, Creator of the heavens, that is, O God, O Creator of the heavens, O Knower of the unseen. The source is that those who wronged have a subject for a

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deleted verb, that is, if the kingship of those who wronged was established. And all of them are the condition of wealth on earth. Rather, it is a blessing.

Meaning:

(**Say**, **O God**, **Creator of the heavens and the earth**, **Knower of the unseen and the witnessed**, **You judge between Your servants in what they used to differ about**.). This verse is related to what God Almighty said in the previous verse: (**gesticulate**

You are a representative over them) The meaning is clear, and its summary is: Say, O Muhammad, after you have conveyed the message and given advice: Oh God, You are the Creator of creation and Owner of the kingdom, and You know what happened from me and from the deniers, and You alone have the judgment and the final say in every disagreement and conflict between Your servants in this life.

(**And if those who wronged had all that is on earth and something like it with it**, **they would have ransomed thereby from the worst of the torment on the Day of Resurrection**, **and it would appear to them from God that they had not**. **They count**). They were scrambling over the ruins of the world, accumulating money upon money, heedless of meeting God and His reckoning, and when they stood before Him to discuss the reckoning and what they had believed was revealed to them, they bit the hand of remorse, and they wished that they possessed many times more of what is on earth and that a ransom would be accepted from them for the torment of the fire, but it is impossible for a captive to be ransomed to Hell... His example is presented in verse 91 of Surah Al Imran, vol. 2,

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p. 106, and verse 106. 54 of Surat Yunus, vol. 4, p. 169, and verse 18 of Surat Al-Ra'ad.

(**And the evils of what they had earned appeared to them**, **and what they had mocked overtook them**.). When it was said to them: Fear a day when you will return to God, they would mock this saying and its speaker, and when they were brought on the promised day, the truth became clear to them, and torment was inflicted on them as a punishment in accordance with their mocking stance towards him and those he warned against.

An excuse worse than a sin:

(**So when adversity befalls a person**, **he calls upon Us**, **then when We grant him a blessing from Us**, **he says**, "**I was given it only based on knowledge**."). What is meant by a human being here is anyone who fits this description, who seeks God's help in times of hardship, forgets Him in times of prosperity, and says in ignorance and arrogance: My grace is the result of my management and intelligence. As I was writing these words, I remembered the US policy announced by Rusk when he was Secretary of State. He announced it by saying: "The United States must show its interest in the entire globe, with all its lands, waters, atmosphere, and outer space surrounding it." That is, the United States has the right to control the Earth, including everything on it. This declaration was made in 1966, that is, before the United States sent its astronauts to set foot on the Moon. Today, the Moon and other planets should be courteous to the Earth.

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After the international newspapers published this colonial policy announced by the United States Secretary of State, Majoor wrote in one of the puppet newspapers an

article in which he justified and defended this policy by saying: The United States is the most powerful, knowledgeable and wealthy country, and has achieved huge victories in the field of science and industry. Therefore, it has every right to interfere in the affairs of the world in various ways, to seize everything it wants to seize, to change whatever laws of countries and peoples it wants, and to direct its economy. It sets its budget and determines what it exports and imports. The United States also has every right to use the policy of the big stick with every country that defends its freedom and independence, so it kills and destroys in every way, through military coups, supporting separatist movements and eliminating national uprisings. It also has the right to intervene directly and armedly if necessary. It has the right to that and more than that because this right in reality is for information first. Secondly, for the United States, whose military factories science emerged and was represented in its infernal weapons... and whoever possessed these weapons had the right to control the globe, whoever is on it and whatever is on it. Everything that was stated by the author of the article is a statement of American policy as it is in reality. Whoever wants to verify this fact should study America's policy in Vietnam, Asia, Africa and Latin America, its hostile position towards the Arabs, its unlimited victory over Israel's aggression and its opposition to the peaceful and constructive solution to the problem of Palestine and to every existing problem in the East and West.

We ask those sinful villains who volunteered to defend America and blessed its policy, and said that it has every right to satisfy its aggressive desires to the utmost extent of desires and whims... He blessed and justified for nothing but because America owns factories of ruin and destruction. We ask these villains: If science justifies killing, destruction, plundering, and plundering, then this means that science is for evil, not for good, for corruption, not for good, and that the scientist has the right to use his knowledge for piracy and robbery. And lying and forgery, and that

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the clever criminal is praised and rewarded... and that the more he excels in crime and the more misguidance and corruption he does, the more he deserves respect and appreciation... Also, if science justifies aggression, then why does the United States raise slogans of justice and humanity?

And she is trying hard to convince people that she is an ascetic worshiper and is fighting communism in the name of belief in God and the Last Day?

And yet, that sinful writer was astonished that he revealed his misguidance and betrayal, while he defended, with his blatant logic, the lust and misery of the United States, and apologized for it in a way that was uglier than its sin.

(**Rather**, **it is a temptation**) What is meant by temptation here is grace, and the meaning is that God Almighty bestows His bounty on the servant to test him: should he be grateful or ungrateful? If he is grateful, God will increase his blessings in this world and reward in the hereafter, and if he is disbelievers, then Hell has been prepared for the disbelievers. (**But most of them do not know**) God tests His servants to reveal the actions by which they deserve reward and punishment.

(**Those before them had said it**, **but what they used to earn did not avail them**.). The pronoun that said it goes back to the saying of the one who said: "I was given it with knowledge." The meaning is that this ignorant speaker has examples in history, but the money did not avert the wrath and wrath of God from them, nor did it avert the promised punishment from them when it descended upon them. See the interpretation of verse 78 and the following of Surah Al-Qasas.

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(So the evils of what they earned will befall them, and those of these who were unjust – that is, those who denied Muhammad – will be struck by the evils of what they earned.) Whoever does evil will be rewarded for it and will not find any guardian or helper besides God. This ruling is established for everyone and does not accept exception or specification to previous or subsequent nations. The Sunnah of God is in His creation and you will not find any change in the Sunnah of God. (**And they are not miraculous**). Is a creature incapable of its Creator?

(**Do they not know that God extends sustenance to whomsoever He wills, and that in that are signs for a people who believe?**). A similar example was presented in verse 26 of Surat Al-Ra'd, 30 of Surat Al-Isra, 82 of Surat Al-Qasas, 62 of Surat Al-Ankabut, 37 of Surat Al-Rum, 36 and 39 of Surat Saba. We talked about this topic in detail in the third volume, p. 94, the paragraph "Sustenance and the Corruption of Conditions," and p. 131, the paragraph "Is the livelihood a coincidence or fate?" And in the fourth volume, p. 401, the paragraph "Man and Sustenance," and when interpreting verse 60 of Surat Al-Ankabut, the paragraph "Sustenance and trust in the creature rather than the Creator."

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God forgives all sins, verses 53–59:

(**Say, O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.** (53) **And turn to Him. your Lord, and submit to Him before the torment comes to you, and then you will not be helped.** (54) **And follow the best of what has been sent down to you from your Lord before that. The torment will come upon you suddenly and you**

do not realize it. (55) **Lest a soul say**, "**Alas**, **what I have neglected in the presence of God**, **even though I were among those who mocked**." (56) **Or say If God had guided me**, **I would have been among the righteous**. (57) **Or you say when you see the torment**, "**If only I had a chance**, **then I would have been among the doers of good**." (58) **Indeed**, **My signs had come to you**, **but you denied**. **And you were arrogant and were of the disbelievers** (**59**))

the language :

They went beyond the limit. Do not despair, do not despair. Come back. Surrender to Him and be faithful to Him. I exaggerated, neglected and fell short. At the side of God in His truth and obedience. And a return ball.

Parsing:

They are all a state of sin. And suddenly, a source of torment in the situation, that is, suddenly. The source is to say the same object for the sake of which they would have followed. Oh my regret, the original, oh my regret, then I changed the ya to an alpha, even if "ān" was lightened from the heavy one and its name was deleted.

That is, I was and the lam in "from" is the difference between the negated and mitigating anna. So I will be present in the accusative case because it is implied in the answer of if, which means wishing. Yes, it is included in the answer, "If God had guided me," because "If" includes the meaning of negation.

Meaning:

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(**Say**, **O My servants who have transgressed against themselves**, **do not despair of the mercy of God**. **Indeed**, **God forgives all sins**. **Indeed**, **He is the Forgiving**, **the Merciful**.). This is an explicit invitation from God to those who have wronged themselves by committing sins and transgressions, a call from Him Almighty to repent, and a promise to pardon and pardon every sin, no matter how great or great it is. Thus, God Almighty has left the door open for those who want to atone for their sins and make amends for what they have corrupted themselves. In the hadith: God does not tire until you tire, so if you leave, He will leave, that is, if you leave the repentance, he will leave forgiveness. It also says that the Messenger of God (may God bless him and grant him peace) said: I would not like to have the world with what it contains according to this verse. It is known that it is the most hopeful verse in the Qur'an, and it is a major sin for a person to despair of God's mercy. (**And whoever despairs of the mercy of his Lord except those who are astray**) - 56 stone. We talked about this in detail when interpreting verse 48 of Surat An-Nisa, Part 2, p. 342, and we also held a special chapter on repentance in the aforementioned volume, p. 275.

(**And repent to your Lord and submit to Him before the torment comes to you**, **then you will not be helped**.). Seize the opportunity and do not waste it, O sinners. Repent to Him Almighty and be sincere to Him in words and deeds. (**And follow the best of what has been sent down to you from your Lord before the torment comes upon you suddenly while you are not aware**.). Nothing that God has revealed is better than anything in relation to Him, the Almighty, for everything He said is good and great. As for sinners, the best thing that was revealed to them is calling them to repentance, accepting it from them, even if the sin is grave, and anything other than that is a feast and a threat. Then God Almighty

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explained that the consequence of the one who neglects to repent from the disobedient is:

1. (**For a soul to say**, "**Alas**, **what a pity I have neglected in the presence of God**.") That is, in obedience to Him, and heartbreak is one of the most severe torments for the soul, especially when there is no escape or way out.

2. (**Even if I am one of those who mock**). Tomorrow, the guilty person will say with remorse and regret: I did not stop at disobeying God and neglecting to repent, until I mocked those who obey Him and those who fear His punishment and vengeance.

3. (**Or do you say**: **If God had guided me**, **I would have been among the righteous?**). Likewise, the Almighty says: (**Those who associate others will say**, "**If God had willed**, **we would not have associated others with Him**.") 148 Al-An'am, vol. 3, p. 278.

4. (**Or do you say when you see the torment**, **If only I had a chance then I would be among the doers of good?**). Likewise, verse 100 of Surah Al-Mu'minun: (**He said**, "**My Lord**, **come back to me**, **so that I may do righteousness in what I have left behind**.") Part 5, p. 388.

(Yes) The matter is not as I claimed and said: "If only God had guided me." (**My verses have come to you**, **but you denied them and were arrogant**, **and you were among the disbelievers**.). The signs of God came to him, but he denied them and said, "They are not from God." He was arrogant in believing and disbelieved in God and the Messenger. Then he lied and said: Nothing came to me

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from God on the tongue of His Prophet. So he combined the evils of disbelief, lying, and arrogance. If he had had the opportunity to repent, he would have had no need of that and would have been free from the torment of disgrace and humiliation.

Those who lied to God with their faces, verse 60–67:

(And on the Day of Resurrection, you will see those who lied about God, their faces blackened. Is there not in Hell a resting place for the arrogant? (60) And God will save those who feared. By their victory, evil will not touch them, nor will they grieve. (61) God is the Creator of all things, and He is the Disposer of all things. (62) To Him are the reins of the heavens and the earth, and those who They disbelieved in the signs of God – those are the losers. (63) Say, "Is it other than God that you command me to worship, you ignorant ones?" (64) And indeed it has been revealed to you and to those before you, "If You have joined so that they will frustrate your work

And you will certainly be among the losers. (65) Rather, it is God, so worship and be of those who are thankful. (66) And they have not estimated God as He deserves. And the earth as a whole will be gripped by Him on the Day of Resurrection, as are the heavens. folded in His right hand. Glory be to Him, Most High above what they associate with Him (67))

the language :

The final resting place. And the reward is salvation. Maqalid is the plural of Muqlaid and Muqlad, and what is meant here is the key. With his right hand, by his Almighty power.

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Parsing:

You see here the visual, not the heart, and it has one effect, which is those who lied. Their faces are blackened with a subject and a predicate, and the sentence is a state of those who lied. And in general, no condition will touch them among those who fear. And other than God is the object of "I worship," and the sentence "You command me" is in the transposition, and the appreciation of the speech is: "Is there anything other than God that I worship, you command me?" Rather, God, so worship "God" as a precedent object. The right to its value is absolute. They are all a state of the earth, and grammarians differed regarding the factor of the state, and what we see is that this state does not need a factor because it is a state of parsing and affirming a reality, and the meaning is the whole earth. And his fist is news to the earth. And the heavens are folded beginnings and predicates, and to His right hand is attached folded things.

Meaning:

(**And on the Day of Resurrection**, **you will see those who lied about God**, **their faces blackened**. **Is there not in Hell a resting place for the arrogant?**). Anyone who attributes to God something of which he has no knowledge has lied about God, whether the attribute to Him, the Almighty, is a partner, a companion, and a child, or permissible and forbidden, or a position.

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Divinely, it is like someone impersonating prophethood, caliphate, judiciary, or issuing fatwas in the name of God's religion and law.. Imam Abu Jaafar al-Sadiq (peace be upon him) was asked about the meaning of the verse? He said: "Everyone who assumes an imamate that is not from God has been lied to. The questioner said:

Even if he is an Alawite. The Imam said: Even if he is an Alawite. The questioner said: Even if he is Fatimi. The Imam said: Even if he is Fatimid. The punishment for whoever lies about God and His Messenger is that the black-faced person will be gathered into the group of those for whom God has prepared Hell, and it is an evil destination. And the Almighty's saying: "For the arrogant" after His saying: "Those who lied about God" indicates that everyone who lies about God is arrogant and arrogant as well.

(**And God will save those who fear God by saving them; evil will not touch them**, **nor will they grieve**.). By their victory, that is, because of their victory. After God Almighty threatened the liars with the fire of Hell, He gave the people of truth and piety good news of salvation from every evil. Moreover, they do not feel sadness or regret for anything they missed in this world's life. (**God is the creator of everything**). Everything in existence, whether human, animal, plant, or inanimate object, is indicated by the Almighty, the significance of an artistic image on its creator, and a great building on the greatness of its builder. (**He is the disposer of affairs over all things**) That is, it is based on it because everything was created by God's power, and it remains with God's care until God wills, and if he abandoned it, it would have been in vain.

(**To Him belongs the reins of the heavens and the earth**). What is meant by the keys here are the keys, which are a metaphor for God Almighty's management of the universe and His knowledge of everything that occurs in it, from the atom to the greatest planets: (**And with Him are the keys of the unseen**) 59 Al-An'am.

(**And those who disbelieve in the signs of God – those are the losers**.). What is meant by the verses of God is the universe and its wondrous system, which if one hair were to deviate from it would lead to ruin and destruction, and the meaning of

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disbelief in the signs of God is not to acknowledge the significance of this system on the organizer, and this geometry on the engineer. Those who deny this meaning have lost their minds in this world because they were blind to the tangible, and they also lost their souls in the afterlife because they chose disbelief and stubbornness for it… Hell is a abode and a refuge for every stubborn disbeliever.

(**Say**, "**Do you command me to worship anyone other than God**, **you ignorant people?**"). It was stated in some narrations: The polytheists said to the Messenger of God (may God bless him and grant him peace): We will give you as much money as you will be the richest man.

In Mecca, we will marry you to any of our women you want on the condition that you stop calling on you. So this verse was revealed, and whether the narration is authentic or not, it is the clearest explanation of the verse. It is useful to extract the following sentences from an article by the late Mustafa Sadiq Al-Rafi'i entitled "The Dirham and the Dinar":

"I saw jurists preaching and speaking to people about what is permissible and what is forbidden… and the truth ridiculed them in the same way that it mocks a thief admonishing another thief and telling him: Do not steal." This also applies to many journalists, politicians and other parties that carry national and humanitarian slogans… Then Al-Rafi'i said: "Whoever glorifies the dirham and the dinar only glorifies hypocrisy, greed and lies… The prestige of Islam lies in giving Life does not consist in caring for it, and in cooperating with believers, not in enmity with them. As for wealth, it is measured by what one does with money, not by what one collects from it.

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(**And it has already been revealed to you and to those before you**: **If you associate**, **your work will be nullified and you will be among the losers**.). Frustration means lack of reward. Polytheism is impossible for the prophets, but imposing what is impossible is not impossible. This is in addition to the fact that the warning against the act does not indicate that it is likely to occur by one who warns and warns. The meaning is that God does not accept worship from anyone unless it is pure for His honorable face, free from every blemish. And whoever worships another god with God does not deserve the reward for his worship, even if he is like the Prophet in his worship. We talked about frustration in detail in Part 1, p. 326.

(**Rather**, **worship God and be among those who are thankful**). This is a command on the surface, and information in reality that the Greatest Messenger (PBUH) does not worship anyone but God, and does not thank anyone except Him. Rather, he came in the form of a command to warn that worship and thanksgiving must be to God, the One and Only God. This means that God Almighty often addresses the public in the person of His noble Prophet: (**And keep your face upright towards the religion**...**so be upright as you have been commanded**...**and perform prayer at both ends of the day**.) etc.

(**They did not value God as He deserved**) Because they disbelieved in it, and believed in idols and dirhams and dinars (**And the entire earth will be his grip on the Day of Resurrection**, **and the heavens will be folded in his right hand**.). this

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It is a metaphor for the greatness and power of God and that the heavens and the earth and what is in and between them are submissive and submissive to His

command (**Praise be to God, those who associate with you**). Glory be to Him, far from the partner, and from the opinion of those who say: He has a hand and a right hand, and from every resemblance that ignorant describers imagine.

And those who disbelieved were led away, verse 68–72:

((68) **And the trumpet was blown, and everyone in the heavens and everyone on earth was shocked, except whom God wills. Then another was blown into it, and behold, they stood and watched.** (68) **And the earth shone. By the light of its Lord, and the Book was established, and the prophets and martyrs were brought, and it was judged between them with truth, and they will not be wronged.** (69) **And every soul will be fully repaid for what it has done, and it is I know best what they do.** (70) **And those who disbelieve will be led into Hell in groups until when they reach it, its gates will be opened, and its keepers will say to them, "Did not messengers come to you?" Some of you recite to you the verses of your Lord and warn you of the meeting of this day of yours. They said, "Yes, but the word of torment has become certain upon the disbelievers."** (71) **It was said, "Enter the gates of Hell to abide therein, so wretched is the abode of the arrogant** (72))

the language:

Pictures the century is blowing. And with the light of her Lord, with His justice, the Almighty. He created the book, i.e., the book of the deeds of the servants. The market encourages people to walk. Zamar is the plural of group, which is the group. And the final resting place.

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Parsing:

A group of people who disbelieve. And they are immortal from wow, enter.

Meaning:

(**And the trumpet was blown**, **and everyone in the heavens and everyone on earth was shocked**, **except whom God willed**.). Blowing the trumpet is a metaphor for shouting. God Almighty said: (**The day they hear the cry in truth**, **that is the day of the emergence**) - 42 BC. In some interpretations, this shout or blow is repeated three times: The first is the blast of panic mentioned in verse 87 of Surat An-Naml: (**And on the Day when the trumpet is blown**, **everyone in the heavens and everyone on earth will be terrified**, **except whomever God wills**.) They are the pious who have received goodness from God.

The second blast is the blast of death, and God Almighty referred to it by saying: (**And the trumpet was blown**, **and everyone in the heavens and everyone on earth was shocked**, **except whom God willed**.) That is, the people of earth die and the people of heaven do not remain except those whom God Almighty excludes by saying: (**Except whom God wills**) The commentators differed as to who is excluded? It was said: It is Gabriel and with him is Israfil. Another said: What is meant by martyrs. A third said: He is God - we seek His forgiveness and repent to Him - and it is not far-fetched that this is not a real exception, but merely a clarification that the matter belongs to God alone, and that (**Everyone on it will perish**, **but the face of your Lord will remain**, **full of majesty and honor**.) - 26 The Most Gracious.

The third blast of resurrection, to which God Almighty referred by saying: (**Then another blow was blown into it**, **and behold**, **they stood and watched**.) That

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is, they are waiting for God's judgment on them. In Nahj al-Balagha: The vowel is blown, and every dialect is lost, and every dialect is muted, and there is no intercessor to intercede, no intimate friend to repel, and no excuse to help.

(**And the earth shone with the light of its Lord**). What is meant by the earth here is the land of the gathering, and it is shining with the light of God Almighty because it is pure, cleansed of all kinds of error and corruption... and there is nothing in it except truth and justice (and the creation of the Book), that is, the sheets of deeds: (**And We will bring out for him on the Day of Resurrection a book that he will find spread open**.) - 13 Al-Isra. Mulla Sadra said in the Book of Travels: "Whoever does an action or says a word, its effect will appear in his soul and heart - and then he says -

This trace that occurs in the heart and soul is like the inscription and writing that occurs in books and tablets, and those hearts and souls that contain traces of actions and words are called in the language of Sharia law "deeds sheets."

(**And the prophets and martyrs were brought**, **and it was judged between them with truth**, **and they will not be wronged**, **and every soul will be fully repaid for what it has done**, **and He knows best what they do**.). What is meant by martyrs here are the representatives of the prophets in conveying their message and Sunnah to the people, and the meaning is that God will gather His servants tomorrow to discuss the reckoning, and bring the prophets, so they will bear witness on behalf of their representatives that it was their responsibility to teach and inform the people, then these representatives will bear witness on the people that they taught them and conveyed them to the fullest extent, and after establishing the

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argument against the representatives with the testimony of the prophets, and against the people with the testimony of the representatives, God rules with justice among all without diminishing The reward for those who obeyed, and does not increase the punishment for those who disobeyed, and He knows them more than themselves and the prophets and martyrs. Rather, He called them to bear witness in order to force the proof and cut off the excuse. See the interpretation of verse 143 of Surat Al-Baqarah, Part 1, p. 225.

(**Those who disbelieved will be led into Hell in groups**, **until when they reach it its gates will be opened**.). Glory be to Him, in His Book, mentioned various types of torment for criminals, including humiliation and humiliation, including blindness and blackening of faces, including shackles and handcuffs, tar robes, food of Zaqqum and the drink of burning blood, and among them is that the angels of torment drive them violently, one group after another, so that they may be firewood for Hell, and that it is with them on a promise, and so they find it with the doors open. (**And He said to them**, "**I have kept it**." **Have not messengers from among you come to you reciting to you the verses of your Lord and warning you of the meeting of this day of yours?**)? The intent of this question is to criticize and rebuke. They are the ones who chose a bad fate for themselves.

(**They said**: **Yes**, **but the word of torment has been imposed upon the disbelievers**.). And likewise: (**And they said**, "**If we had only listened or reasoned**, **we would not have been among the inmates of the blazing fire**." **So they confessed their sin**, **so shame on the inmates of the burning fire**.) - 11 The King. (**It was said**, "**Enter the gates of Hell to abide therein**, **for wretched is the abode of the arrogant**.") Those who adhere to the truth and those who deviate from justice, even if there were no evidence of Hell except that it

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has been prepared for the arrogant, the tyrant, and the people of corruption and misguidance - if there were nothing but this evidence, it would be sufficient. God 145 . Almighty said: (**Indeed**, **the hypocrites are in the lowest level of Hell**.)

Women and said: (**Indeed**, **Hell has been a shelter for the tyrants**, **a place where they will abide for ages**.) 23 Al-Naba'. We said previously that if God had not had a judgment on the Last Day that would take justice from the oppressor to the oppressed, then the unjustly killed person would be in a worse condition than his killer. See the interpretation of verse 4 of Surah Yunus, vol. 4, p. 132, paragraph "Reckoning and recompense is inevitable."

And those who feared were led away, **verse 73–75**:

(**Those who feared their Lord were led in groups to Paradise until**, **when they reached it and its gates were opened**, **its keepers said to them**, "**Peace be upon you**. **You are well**, **so enter it to abide forever**." (73) **And they said**, "**Praise be to God**, **who has fulfilled His promise to us and given us inheritance of the earth**. **We may reside in Paradise wherever we wish**." **So what a good reward for those who do good deeds**. (74) **And you will see the angels**. **They will gather around the Throne**, **glorifying the praises of their Lord**, **and judgment has been decided between them with truth**, **and it will be said**: **Praise be to God**, **Lord of the Worlds** (75))

the language :

Among the groups. And those who are staring at the circle of the towel.

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Parsing:

Zamra is now. The answer is if it is deleted, meaning if they come to it, they will be reassured. The waw was opened for the adverb, meaning it was opened. Peace be upon you, subject and predicate, and the sentence is the object he said. And they will live forever. Angels see the visual effect. And they were surrounded by angels.

Meaning:

(**Those who fear their Lord will be led into Paradise in groups until when they reach it and its gates are opened**

And its keepers said to them, "**Peace be upon you**. **You are well**, **so enter it to immortalize**."). The criminals are sent to Hell, and the angels of torment drive them there with violence and brandish them with shame, and the righteous go to Paradise. The angels of mercy surround them out of reverence and greet them with honor. (**And they said**, "**Praise be to God who has fulfilled His promise to us and given us the earth to live in**. **We may live in Paradise wherever we wish**." **What a good reward for those who do good deeds**.). A pronoun, they said, refers to the believers, and what is meant by "earth" here is the land of Paradise, and they dispose of it as an heir would in what he inherited.. And they had worked for Paradise in this world out of trust and belief in what God promised to the pious and patient, so when they saw it they rejoiced and thanked God, thanking those who know that His promise is true and truthful. In Nahj al-Balagha: The angels surrounded the people of Paradise, tranquility descended upon them, the gates of heaven were opened for them, and stations of honor were prepared in a place where God looked at them and accepted their effort and praised their station.

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(**And you will see the angels surrounding the throne**, **glorifying the praises of their Lord**.). When interpreting verse 54 of Surat Al-A'raf, vol. 3, p. 339, we explained that what is meant by the Throne - according to the testimony of the Qur'an - is that the entire command belongs to God, and the meaning intended here is that the angels do not issue except by the command of God, as their description came in verse 26 of Surat Al-Anbiya: (**Rather**, **they are honored servants who do not precede Him in word**, **and they do His command**.). (**And it was decided between them justly**) A conscience among them refers to the people of Paradise and Hell, and in truth, that is, it does not increase the punishment of those who disobey, and does not decrease the reward of those who obey. In some interpretations: God said at the beginning of creation: Praise be to God who created the heavens and the earth, and after the annihilation of creation and then resurrecting them and the settling of the people of Paradise in Paradise, He said: Praise be to God, Lord of the Worlds, to teach His servants to follow His etiquette in beginning every matter with praise and ending with it.

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Surat Ghafir

85 Meccan verses, and it was said: except for two verses, and it is also called the Believer.

In the name of God, **the most gracious**, **the most merciful**

He forgives sins and accepts repentance, **verse 1-6**:

(**Ham** (1) **The Book was sent down from God**, **the Mighty**, **the All-Knowing** (2) **Forgiver of sins and Acceptor of repentance**, **Severe in punishment**,

Ever-forgiving. There is no god but He to Him is the final return (3) What disputes in The signs of God, except those who disbelieve, so do not be deceived by their inconstancy in the land. (4) Noah's people denied before them, and the parties after them, and every nation has disbelieved. With their Messenger to seize him, and they argued with falsehood to refute the truth, so I seized them. So what was the punishment? (5) And thus is the word of your Lord true against those who disbelieve. Indeed, they are the companions of the Fire (6))

the language :

Repentance and repentance are both sources of repentance. And the one who is tall and the one who is virtuous. And their movement in the country, their spending there, coming and going for trade and the like. To refute, to nullify. And it was due.

Parsing:

Download news for a deleted subject, meaning this is a download. The Mighty and what comes after it are attributes of God Almighty. The source of "to take it" is related to "Hemmat". Who are they to refute by arguing? And "they are the companions of the Fire" instead of a word, and it is permissible to prefix it with a deleted word, that is, because they are among the companions of the Fire.

Meaning:

(Ham) The same is mentioned at the beginning of Surat Al-Baqarah (**The revelation of the Book from God**) Because it is the balance of truth and justice, and a light that guides from the darkness of misguidance and ignorance (**The**

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Mighty, **the All-Knowing**, **Forgiver of sins and Accepter of repentance**, **Severe in punishment and long**.). Each of these descriptions has a connection and influence on the universe, man, and his destiny. The creation of the universe must have the knowledge and ability of the Creator, and from here came the description of the Mighty, the All-Knowing, and the Mighty is the All-Powerful and the Victorious. Sin and repentance are the actions of man, but accepting this and forgiving that is from God. Because He gives to those who ask Him and those who do not ask Him, and He multiplies many times over to those who do good.

(**There is no god but Him**) He is unique in describing monotheism, knowledge of the unseen, and power over all things... and all sinners are in need of His pardon and mercy (to Him is the return). There is no escape from meeting Him, His reckoning, and His reward. Blessed is he who does not see anyone worthy of these qualities except God and does not fear anyone but Him.

(**No one disputes over the verses of God except those who disbelieve**) In truth and justice, they only believe in their whims and interests, and yet they make excuses for themselves and claim that they are right. They argue about the Qur'an and say: It is myths, that monotheism is misleading, and the resurrection is a myth. Their first and last evidence is the traditions of the fathers and the revelation of interests and whims.

(Do not be deceived - O Muhammad - by their shifting in the country) for trade and their going to the Levant on the summer trip, or to Yemen on the winter trip. Do not be deceived by this and so on, for this is their end.

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Woe and destruction: (**We only give them respite so that they may increase in sin**, **and for them is a humiliating punishment**.) - 178 Al-Imran, Volume 2, page 208.

(**The people of Noah before them and the parties after them denied it**, **and every nation sought their Messenger to seize him and disputed with falsehood to refute the truth with it**.). What is meant by parties here is every people who have taken sides against the truth and its people, and the meaning is that your battle, O Muhammad, with the polytheists is not a personal battle, but rather a struggle between truth and falsehood, disbelief and faith, the Sunnah of God in the predecessors and the successors. Nations have lied to the prophets and reformers, and argued with them out of ignorance and stubbornness, and every nation tried to kill its prophet and warner, just as the Quraysh conspired to kill you, while you were sleeping. In your bed. See Part 3, p. 472.

(**So I took them**, **so what was the punishment?**)? It was intense and devastating (**And thus the word of your Lord has become true against those who disbelieve**, **that they are inmates of the Fire**.). This is a warning and a warning to the Quraysh, if they insist on disbelief and misguidance, that what befell the people of Noah, Ad and Thamud will happen to them.. And intimidating those who do not fear God will not be of any benefit unless the proof is established and the excuse is cut off.

Those who bear the throne, **verse 7-10**:

(**Those who carry the throne and those around it glorify the praise of their Lord and believe in Him and seek forgiveness for those who believe**. **Our Lord encompasses all things**. **Mercy and knowledge**, **so forgive those who**

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repent and follow Your path, and protect them from the torment of Hell. (7) **Our Lord, and admit them to the Gardens of Eden which You have promised them, and whoever is righteous among them. Their fathers and their wives and their offspring. Indeed, You are the Mighty, the Wise** (8) **and protect them from evil deeds. The Great Victory** (9) **Indeed, those who disbelieve will be called: The hatred of God is greater than your hatred of yourselves when you are called to faith but you disbelieve** (10))

Parsing:

And those around him have compassion for those who are carrying. Mercy and knowledge are distinguished from the subject, meaning His mercy and knowledge extend. And "from" is the object of a deleted verb, that is, "from" is inserted. The lam in "laqat" is in the answer of a deleted oath, meaning, "By God, laqat." And yourselves are the effect of your hatred. And when it is in the accusative case with a deleted verb, that is, God hates you when you call upon.

Meaning:

(**Those who bear the throne and those around it glorify the praise of their Lord and believe in Him**.). When interpreting the Almighty's saying: (**Then He sat on the throne**) 54 Al-A'raf We said: What is meant by the throne is kingship, conquest, and management, and when interpreting: (**And you will see the angels encircling the throne**.) Al-Zumar 75 We said this as a metaphor for the fact that the angels do not precede God in word and by His command they act, and we are confident that the word - with context - bears this interpretation. As for the context of the verse we are dealing with and verse 17 of Surat Al-Haqqa: (**And the throne**

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of your Lord will be carried above them on that day by eight) As for the context of these two verses, it makes it necessary for us to search for the throne for another meaning for a place that carries and they carry, knowing that the angels carrying His throne, the Almighty, does not require that He be sitting on it, otherwise it would be a body that lacks space, and God is self-sufficient in everything. This, until His sitting on the throne, the Almighty, means that He is in a place without a place. You ask: If God is not sitting on the throne, then why is He attributed to Him in His saying: "The throne of your Lord"?

The answer: The issue of proportion is very easy, as it is valid for the slightest circumstance, as is the case in naming streets after people who know nothing about them, so how about the Creator of the universe? And all the temples in the east and west of the earth, in addition to the Holy Kaaba, are attributed to Him, the Almighty, and they are called the Houses of God. Does this mean that He resides in them? Therefore, it is possible that God Almighty created in the sky a throne carried by eight heavenly beings, and He commanded the rest of the angels to circumambulate around it, just as He commanded His friend Abraham to build the ancient House and made it obligatory.

Visiting it and circumambulating around it is for those who can find a way to it.

Whatever it is, the angels believe in God, and praise Him (**And they ask forgiveness for those who believe**. **Our Lord**, **You encompass all things in mercy and knowledge**, **so forgive those who repent and follow Your path**, **and protect them from the torment of Hell**.). Sincere believers have many types of reward from God, including a garden under which rivers flow, and that they are

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companions of the prophets and the truthful, and among them are that the angels of heaven praise them with the best praise, and pray to God for them to be elevated in status with Him, and to be protected from His wrath and torment.

(**Our Lord**, **and admit them to the Gardens of Eden which You promised them and those who are righteous among their fathers and their wives and their offspring**. **Indeed**, **You are the Mighty**, **the Wise**.). The angels called on God Almighty to bring together the members of the believing family tomorrow in Heaven, just as they were in this world, so that they may increase in happiness upon happiness... And his saying: "And whoever is reconciled" indicates the severance of the connection between the believer and the unbeliever, even if one of them is the father of the other: (**If it is blown into the pictures**, **there is no lineage between them**.) - 101 believers. (**Friends on that Day will be enemies to one another**, **except the righteous**.) 67 Decoration.

(**And protect them from evil deeds**, **and whoever avoids evil deeds on that day – His mercy will be upon him**, **and that is the great victory**.). On the Day of Resurrection, I will ward off all evil from them. There is no doubt that whoever attains this status with God has achieved His grace and mercy. (**Indeed**, **those who disbelieve will be called**: **The hatred of God is greater than your hatred of yourselves**, **when you are called to faith but you disbelieve**.). He hates the people of Hell, while they are in it. They hate themselves and blame it for having led them to this fate, and in this world they were the most obedient to it and the most satisfied with it.. And the call comes to them while they curse themselves: Indeed, God's hatred for you in this world for your disbelief is more intense and greater than your hatred for themselves now. God Almighty has called you through the tongue of

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His messengers to faith, but you refused to be anything but disbelievers, so taste, and the wrongdoers will have no helper.

You caused us to die twice and revived us twice. Verse 11–17:

(**They said, "Our Lord, You caused us to die two, and gave life to two, so we confessed our sins**.

Deviation from the path (11) **This is because when God alone is called upon, you disbelieve, but if He is associated with Him, you believe. For judgment belongs to God, the Most High, the Great**. (12) **He is It is He who shows you His signs and sends down to you provision from the sky, and none remembers except one who repents**. (13) **So call upon God, sincere to Him in religion, even if the disbelievers dislike it**. (14) **High. The Possessor of degrees, the Possessor of the Throne, He casts the Spirit at His command upon whomsoever He wills of His servants, to warn of the Day of meeting**. (15) **A day when they will be distinguished, nothing of them will be hidden from God. To whom is the kingdom today? To God, the One, the Supreme**. (16) **Today every soul will be recompensed for what it has earned. There is no injustice today. Indeed, God is quick to judge** (17))

Parsing:

Two is an adjective for a deleted absolute object, meaning two deaths and two revivals. This is a subject, and it is related to an omitted predicate. The only source in the situation is from God. And sincerely the state of the actor, so pray, and high in rank is a second news, He is the one who shows you. The source from Lyndhir is

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related to Baylaqi. And the day they are "day" instead of the day of meeting, and they are a subject and prominent predicate. The king is the subject of a deleted verb, meaning the king is established. And God is related to what is deleted, meaning it is proven for God. Today you will be rewarded. Today is a circumstance to be rewarded. No injustice today, no name injustice, and today its news.

Meaning:

(**They said**, "**Our Lord**, **You caused us to die two**, **and gave life to two**, **so we confessed our sins**. **Is there any way out?**"). Conscience they said goes back to the people of Hell, and the first death before they emerge from

Their mothers' wombs, and the second is the usual death. As for their first life, it is their life in this world, and the second is resurrection after death. The meaning is that the people of Hell are supplicating to God, while they are at its bottom being tormented. They supplicate to Him, the Almighty, and say: Our God, You are capable of all things. You created us in this world, then you took us out of it with death, then you resurrected us after it, and now we are in your hands, remorseful and confessing our sins and misdeeds. Is there a way for you and your generosity to emerge from Hell, and you have a covenant of obedience and compliance?

(**This is because when God alone is called upon**, **you disbelieve**, **but if He is associated with Him**, **you believe**.) This is God Almighty's answer to their saying: (**Is there a way out?**) The answer can be summed up by the fact that God's caller called you to the truth, while you were in the life of this world, so you rejected him, and Satan's caller called you to falsehood and you responded to him... And now you call and you are not answered, one for one, and the Almighty says: (**Judgment**

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belongs to God, **the Most High**, **the Great**) He indicates that there is no judgment tomorrow except for God alone, and there is no high or great but Him: (**Faces are indifferent to the Ever–Living**, **the Ever–Subsisting**, **and he who bears injustice has been disappointed**.) - 111 Taha.

(**It is He who shows you His signs and sends down for you sustenance from the sky**, **and none remembers except he who repents**.). God Almighty has shown us many evidences of His existence and greatness, and evidence of His management and wisdom. In the sky and the earth, in humans and animals, in rain and crops... ad infinitum, and it is obvious that these signs and evidence - despite their abundance - do not appear except to those who see and contemplate, but as for the lost heart, they are blind to them. Tagore said:

God has made His presence most evident in a living form of creation. He is most prominent in this coordination and harmony between the conflicting forces of nature in a comprehensive unity that is all subject to a monotonous law that does not deviate from it, and at the same time aims to achieve a specific goal. Everything in nature has a special function, a specific work, and a specific goal that it seeks. The seed is nothing but a worker who works hard to bring out the tree hidden in its depths, and the tree in turn works hard to reach the flower, and the flower strives for the fruit. Only the person with a sound heart can realize this." What is meant by the person with a sound heart is precisely what is meant by the Almighty's saying: (**Only those who repent remember**

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So call upon God, **sincere in religion to Him**, **even if the disbelievers dislike it**.). The address is to the believers, and what is meant by supplication here is

worship, and by religion is obedience, and the meaning is worship God alone, and obey Him in His commands and prohibitions, and do not let the blame of a blamer take you for that. Glory be to Him has made easy for His servants the ways of obeying Him, as He has guided them with a warning, and has given them a small burden, and has left no excuse for an excuser (of high rank). This is a metaphor for the exaltation and greatness of God Almighty, and it has been said that what is meant by degrees here is the variation of those who know God in their knowledge of Him in strength and weakness, starting from the knowledge of the ordinary man to the knowledge of philosophers and prophets (the One with the Throne) as a metaphor for kingship and dominion.

(**He casts the Spirit at His command upon whomever He wills of His servants**, **to warn of the Day of Meeting**.). What is meant by the spirit here is revelation, and by the day of meeting on the Day of Resurrection when every human being will meet the reward for his deeds, and what is meant by the warning of this day is the warning of his torment, and the expression came that he is the warner to indicate the severity of its impact and it is his, and the meaning is that God Almighty sends down revelation to whomever He wishes of His servants to warn people that after death they will be gathered in the worst day of the disobedient tyrants, and they will be asked about what they were doing. (**One day they will be prominent**) That is, they appeared to God as they really are (**Nothing is hidden from God from them**). This is a statement and interpretation of the Almighty's saying: (**One day they will be prominent**).

(**Whose kingdom is today?**) They will be asked on the Day of Resurrection, when they will be brought forth to decide judgment: Whose command and judgment belongs? So God Almighty answers them because the answer is specific in reality and

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reality, or they answer it in the verbal and verbal language: (**To God the One**, **the Supreme**) Above his servants (**Today every soul will be recompensed for what it has earned**. **There is no injustice today**. **Indeed**, **God is quick to judge**.) clear. A similar example is presented in the text in verse 51 of Surah Ibrahim, Part 4, p. 460.

And warn them on the day of the alleys, **verse 18–22**:

(**And warn them on the Day of Calamity when the hearts are at the throats suppressed**. **The wrongdoers have no friend to protect**, **nor any intercessor to be obeyed**. (18) **He knows the treacherous eyes and what they hide**. **Breasts** (19) **And God decrees with truth**, **and those they call on besides Him decree not by anything**. **Indeed**, **God is**

The All-Hearing, **the All-Seeing** (20) **Have they not traveled through the earth and seen what was the end of those who were before them? They were stronger than them in power and influence on the earth**. **So God seized them for their sins**, **but they had no protector from God**. (21) **That is because their messengers used to come to them with clear proofs**, **but they disbelieved**, **so God seized them**. **Indeed**, **He is powerful and severe in punishment** (22))

the language :

The near future, because the Day of Resurrection is coming, and everything that is coming is near. And Kazemin is sad. And a close friend. Traitorous eyes are those that see what is not permissible. Hafez protector.

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Parsing:

The Day of Ezfa is in the verb to warn them. And when hearts were replaced by sorrows. And Kazmin is a state of hearts. And the wrongdoers have no prior news. And from Hamim, "from" is an additional inflection, and Hamim is a subject, and the phrase "to be obeyed" is an adjective for an intercessor. They are a disjunctive pronoun. And the worst news was that they were. And the power of discrimination.

Meaning:

(**And warn them on the Day of Calamity when hearts are at the throats suppressing**. **The wrongdoers will have no protector and no intercessor to be obeyed**.). The speech about warning them to the Messenger of God (PBUH). And the third person pronoun is for the Arab polytheists, and the meaning is, O Muhammad, all you have to do is warn the polytheists of the torment of a day when hearts and eyes will melt in fear and fear, where there will be no friend in pain, and no intercession will benefit... and this day will inevitably come.

(**He knows the deceitfulness of the eyes and what the breasts hide**, **and God judges with truth**.). Man has never harbored anything in his heart, or looked at it with betrayal or suspicion except that God knows what he harbored and saw, and tomorrow, with His knowledge and justice, He will judge every traitor and criminal with a necessary judgment that cannot be refuted or objected to. (**And those whom they call upon besides Him do not decree anything**.). What is meant by those whom they call upon, etc., is everything other than God that people worship, whether it is an idol, money, prestige, or anything else. It is obvious that there is no judgment in the afterlife except for God. (**Indeed**, **God is the All-Hearing**, **the**

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All-Seeing). This is a second expression of the Almighty's saying: (**And that God encompasses all things with knowledge**.) - 12 Divorce.

(**Did they not travel in the earth and see what was the end of those who were before them? They were stronger than them in power and influence in the earth, so God took them. for their sins, and they had no protector from God**.). This is a warning from God to the criminals that their fate be the fate of those before them, as they were greater than them in wealth and numbers, and when the torment descended upon them, they found no guardian or helper. A similar example is presented in verse 109 of Surat Yusuf, 46 of Surat Al-Hajj, 9 of Surat Al-Rum, and 44 of Surat Fatir.

(**That is because their messengers used to come to them with clear proofs, but they disbelieved, so God seized them. Indeed, He is powerful, severe in punishment**.). It has been repeatedly stated that the end of those who disbelieve in the Messengers is ruin and destruction. There will be no difference tomorrow in God's judgment and judgment between those who disbelieved in the prophets and those who believed in them and disobeyed their teachings and abolished their traditions, even if they were treated in this worldly life as Muslims.

Moses verse 23-29:

(**And We sent Moses with Our signs and clear authority** (23) **to Pharaoh, Haman, and Qarun, and they said, "He is a lying sorcerer**." (24) **But when he came to them with the truth from Us, they said, "Kill! The sons of those who believe are with him and let their wives live. And the plot of the unbelievers is nothing but error**. (25) **And Pharaoh said, "Forego me, I will kill Moses, and let him pray to his Lord. Indeed, I fear**." **To change**

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Your religion or that corruption may appear on earth (26) And Moses said, "Indeed, I seek refuge in my Lord and your Lord from every arrogant person who does not believe in the Day of Judgment." (27) And a man said A believer from the family of Pharaoh who conceals his faith. Would you kill a man because he says, "My Lord is God," and he has come to you with clear proofs from your Lord, and if he is a liar, then it is upon him. His lie, and if he is truthful, part of what he promises you will befall you. Indeed, God does not guide he who is extravagant and a liar. (28) O my people, yours is the dominion this day, appearing in Earth. Who will help us from the punishment of God if it comes to us? Pharaoh said, "I show you nothing but what I see, and I guide you only to the right path." (29))

the language :

Sultan Mobin has a clear argument. Haman was Pharaoh's minister. Qarun was the richest person of his time. She was protected and protected. The extravagant here is the one who exceeds the limit in disobeying God. And they appear to be victorious. I only show you what I see: I only advise you of what I see as true and correct.

Parsing:

And let the blame be left to the matter. The infinitive form is to change the object of fear, and it appears as a conjunction to change. I don't show you "what" is negative. Otherwise, I don't see "what" as a noun connected to the second object, so I will show you.

Meaning:

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The talk about Moses came up many times, and we referred to the next verse

The previous one, the name of the surah, and the number of the verse, and now the conversation has returned to the story of Moses, and it will also come... When interpreting verse 9 of Surat Taha, vol. 5, p. 206, the paragraph "Repeating the story of Moses," we explained the reason for this repetition, and now we empathize with what we explained there, that it is not far-fetched that every verse, even if it is repeated, sheds new lights that were hidden from us because we did not bother to search for them, or because we do not have the talent that It qualifies us to realize it, and whatever it is, what is new in these verses that we are now dealing with and the ones that follow them is the talk about the believer of the family of Pharaoh.

(**And We sent Moses with Our signs and clear authority to Pharaoh**, **Haman**, **and Qarun**.). Haman was Pharaoh's minister, and Qarun was the richest man of his time, and it was said that he was Pharaoh's minister of finance... And God Almighty sent Moses to all the people of his time, and he singled out these three because they are the root of corruption and the source of misguidance, and if they had believed, everyone would have believed. (**They said**: **A lying magician**) Just as those before them and after them said to those who came to them with signs and clear proofs.

(**Then when he brought to them the truth from Us**, **they said**, "**Kill the sons of those who believed with him and spare their women**."). He ordered the killing of males for fear of them, and keeping the females for service.. You ask: Pharaoh issued this order before Moses came, so what is the purpose of this repetition?

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Some commentators answered that Pharaoh had refrained from killing the children after the birth of Moses, so when God sent Moses as a messenger, Pharaoh returned to what he had been... and this needs proof. It is not far-fetched that the second order to kill is a continuation of the first, and it is not permissible to reverse it under any circumstances.

(**The plan of the unbelievers is only in error**) any (**Bad deception only befalls those who commit it**. **Do they heed anything but the ways of the ancients?**) 43 Fatir. (**And Pharaoh said**, "**Leave me to kill Moses and let him call on his Lord**."). This indicates that some of Pharaoh's men advised him not to kill Moses for fear that Moses' Lord would take revenge on his killer. Pharaoh said: (**I fear that he will change your religion or that corruption will appear on earth**.). Pharaoh is a reformer because he says: I am your Lord, the Most High. And I do not know that you have any god other than Me.. And Moses is a corrupter because he calls for man's liberation from

Worshiping man...and there is no heresy. This is precisely the logic of tyrants and tyrants in every time and place. (**And Moses said**, "**Indeed**, **I seek refuge in my Lord and your Lord from every arrogant person who does not believe in the Day of Judgment**."). Moses sought refuge in God from the one who combined arrogance with a lack of fear of God and His judgment and punishment, because the most despicable of creation ever was the one who combined these two vices.

(**A believing man from the family of Pharaoh who concealed his faith said**, "**Will you kill a man because he says**, '**My Lord is God**,' **and he has come to you with clear proofs from your Lord?**"). The truth is not without a supporter,

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even if with a word of sincerity he confronts the people of falsehood and misguidance. This is a man from Pharaoh's people who believed in God with sincerity and certainty, but he concealed his faith for fear of being killed. When Pharaoh wanted evil against Moses, the fervor of pure faith prompted him to warn and denounce, but in the manner of a rational scholar and compassionate advisor, and he said in what he said: What did this man gain that he deserved to be killed by you? Is it because he said: My Lord is God, and with Him is the conclusive proof that has corrupted you and made you incapable, like a white hand and a stick that seizes what you think?

Sheikh Al-Maraghi said in his interpretation what he literally stated: "The believing man is Pharaoh's cousin, his crown prince, and his police officer, and he is the one who survived with Moses, and this is what is meant by the Almighty's saying: (**And a man came from the farthest part of the city**, **seeking**) - 20 Yass. It is noted that Sheikh Al-Maraghi had previously said while interpreting Surat Yasin: This man who came from the furthest part of Medina was during the time of Jesus, exactly as other commentators said. Who revived it and brought it to the time of Jesus, and there were more than 1,200 years between it and the time of Moses, according to the lowest estimates given by historians? ..But infallibility belongs to its people.

(**And if he is a liar**, **then he is guilty of his lie**). And you do not have to do anything to follow him (**And if he is truthful**, **some of what he promises you will happen to you**.) Whether you kill him or leave him alone. The believer said "some" as he promised you, and he did not say "all" because some is sufficient and sufficient for destruction (**God does not guide one who is extravagant and a liar**.). You claimed that he was a liar, so let him receive the punishment of liars from

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God. This indicates that this description applies to Pharaoh, and that he will inevitably face the punishment for his lies and extravagance.

(**O my people**, **yours is the kingdom today**, **victorious in the land**, **so who will help us from the might of God?**

He came to us). The speech is still from the righteous believer to his people, the family of Pharaoh, and its meaning is: You are now in safety and security, and yours is dominion and dominion, and this is a blessing that God has bestowed upon you, so do not expose it to disappearance by killing someone who says: God is my Lord... and who will save us from His punishment, the Almighty, if it comes to us by night or by day?

The bottom line is that the believer of the family of Pharaoh defended Moses in the best way, and argued with God's enemies with wisdom and good preaching. First, he absolved Moses of sin, then secondly, he protected his enemies from his danger and harm, then thirdly, he reminded them of God's blessing upon them, and warned them not to exchange it for disbelief... This wise method was able to dissuade the tyrant from his resolve and determination to kill Moses until (**Pharaoh said**, "**I show you only what I see**, **and I guide you only to the right path**."). This statement from Pharaoh is similar to an apology for what he had decided to kill Moses, and the credit for that goes to the sincere believer. The meaning is that I did not advise killing Moses except after contemplation and careful consideration, and I only intended by that your good and well-being.

And God does not desire injustice to His servants, **verse 30–35**:

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(**And he who believed said**, "**O my people**, **I fear for you something like the Day of Battle**." (30) **Like the habit of the people of Noah**, **Ad**, **Thamud**, **and those after them**. **And God does not intend**. **Unjust to the servants** (31) **O my people**, **I fear for you on the Day of Calling** (32) **The day you turn away**, **turning back**. **You will have no protector from God**, **and whoever God sends astray will have no guide**. (33) **And Joseph had come to you before with clear proofs**, **and you remained in doubt about what he brought to you**, **to the point that when he died you said**, "**God will never send a messenger after him like that**." **God sends astray he who is extravagant and doubtful**. (34) **Those who dispute about the verses of God without the authority He has given them**.

He is detestable to God and to those who believe. **Thus God sets a seal on every arrogant and tyrannical heart**. (**35**))

the language :

Usually as a rule. The Day of Calling is the Day of Resurrection when people will be called out, as in verse 41 of Surah Q: (**The day a caller will call from a nearby place**). And Asim Mana. What is meant by the doubter is the one who doubts the truth. The mighty is used to refer to the one who fixes matters and to the tyrant, and if it is described as the One of Majesty, its meaning is high.

Parsing:

Like the Day of the Parties "like" is an adjective of a deleted object, meaning, I fear for you a day like the Day of the Parties. And like Dab instead of like Day of Parties.

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And the Day of Toulon instead of the Day of Tanad. And they are planning a situation. And those who argue instead of "who is extravagant" because "who" here is a relative noun meaning plural. Likewise, any such type is printed.

Meaning:

(**And he who believed said**, "**O my people**, **I fear for you something like the Day of Battle**, **like the habit of the people of Noah**, **Ad**, **Thamud**, **and those after them**."). What is meant by "parties" is the groups that united and partyed against their prophets, as evidenced by his saying: (**Like the habit of the people of Noah**, **Ad and Thamud**.) .. When Pharaoh said: (**And I guide you only to the path of right guidance**) The sincere believer said: I also did not tell you what I said except for fear that what befell the ancients would befall you when they denied their prophets. (**God does not intend injustice for His servants**) But they were wronging themselves by denying the messengers and rebelling against God's command and prohibition.

After the believer warned them of the torment of this world, he warned them of the torment of the Hereafter by saying: (**O my people**, **I fear for you on the Day of Calling**.) That is, the torment on the Day of Resurrection, where you will hear the cry of truth, and you will emerge from the graves to reckoning and recompense (**The day you turn away**, **turning away**) You are trying to escape from the torment of the fire, but it is too late (**You have no protector from God**) How can he be in control of his affairs, and nothing can stop him and nothing can dispute him? (**And whoever God leads astray**, **he will have no guide**) That is, whoever follows the path of misguidance, God will lead him astray, and he will not find

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anyone to guide him, just like someone who drinks poison, God will kill him and will not find anyone who will revive him or heal him.

(**And Joseph had come to you before with clear proofs**, **but you were still in doubt about what he brought to you**.). This is an added deletion, meaning your fathers came, O Egyptians, and doubted the prophecy of Joseph, so you also doubted the prophecy of Moses. In the Bible dictionary, Joseph means "to increase" in Hebrew, and that his mother gave him this name so that she would have another son, and that he died when he was 110 years old. (**Until**, **when he perished**, **you said**, "**God will not send a messenger after him**."). This indicates that they were happy with Joseph's death because they were freed from divine obligations, and they said without knowledge, but rather out of desires and desires: God will not send a messenger after Joseph until the day they are resurrected.

(**Thus God leads astray he who is extravagant and doubtful**.) In God and the truth.. And God led astray the extravagant and doubtful because he departed from guidance and relapsed into misguidance and blindness due to his bad choice. (**Those who dispute about the verses of God without the authority given to them**). What is meant by those who argue, etc., are the extravagant and doubtful, and the verses of God are evidence of His oneness and the prophecy of His prophets, and the authority is the proof, and the meaning is that the criminals reject the conclusive arguments of God with desires, whims, and imitation of the fathers.

(**He is greatly hated by God and those who believe**) That criminals argue without knowledge, guidance, or an enlightening book. (**Thus God seals every arrogant and tyrannical heart**.). Both arrogance and arrogance are in themselves a reason for sealing the heart, but this was attributed to him, the Almighty, because he is the one who made arrogance a reason for blindness of the heart, just as he made

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ignorance a reason for confusion and distance from the truth, and made study and research a reason for knowledge and awareness.

Perhaps the most eloquent reasons are verses 36–40:

(**And Pharaoh said**, "**O Haman**, **build for me a tower**, **so that I may reach the paths of the heavens** (36) **and look at the God of Moses**. **Indeed**, **I think he is a liar**." **And thus he was adorned**. (37) **And he who believed said**, "**O my people**, **follow me**. **I will guide you to the right path**." (38) **O my people**, **the evil of Pharaoh's deeds belongs to him**, **and he is turned away from the path**. **Indeed**, **this life of this world is only an enjoyment**, **and the Hereafter is the abode of rest**. (39) **Whoever does an evil deed will not be rewarded except the like of it**, **and whoever does righteousness**, **whether male or female**, **A female while he is a believer – those will enter Paradise and will be provided therein without reckoning**. (40))

the language :

High building edifice. Causes are the plural of cause, which is the means to something else. And there is loss and destruction.

Parsing:

Causes of heavens instead of causes. He found the accusative as an answer to the request, which resembles a request. And the life of this world is more precise than this. It is the pronoun of the chapter, and the sentence "he is a believer" is the condition of "he who does good deeds."

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Meaning:

(**And Pharaoh said**, "**O Haman**, **build me a tower**, **so that I may reach the paths to the paths of the heavens**."

Then he looked to the God of Moses, **and I thought he was a liar**.). Pharaoh asked his minister Haman to build him a high tower with which he could ascend to heaven to search for God, and to confirm what Moses had said. He asked for this, while he was certain that he was the most incapable and despicable, but he was also certain that in his kingdom those who were deficient in reason and awareness would believe what he said, and so he distorted and deceived, and this saying was no greater than his saying: I am your Lord, the Most High .. and he would not have dared to do something like it had he not found someone to say to him: Yes, you are the Most High. The big one! .. We are now in the twentieth century and the age of space and the moon, and yet the Dalai Lama found someone to say to him: You are a god.. And the Aga Khan found someone to say to him: You are a demigod, "and in every country there is a Kaaba and an Imam."

(**And thus the evil of his deeds appeared pleasing to Pharaoh**, **and he was turned away from the path**.). Two things make a person's bad deeds look good: following his desires, and insisting on ignorance. His desire made it beautiful for Pharaoh to claim lordship, so he claimed it, and ignorance made it beautiful to obey Pharaoh, so they obeyed him. (**Pharaoh's plot was only in ruins**) That is, in loss.. And whoever tries or is trying to deceive people, plot against them, and plot against them, is a loser, even if he had the kingdom of Pharaoh and the money of Qarun.

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(**And he who believed said**, "**O my people**, **follow me**. **I will guide you to the right path**."). The believer who advises his people warns his people first and second, and this is the third time, in which he wants his people to accept advice from him because he wants them to be saved and good, while others lead them to evil and destruction. (**O my people**, **this life of this world is merely an enjoyment**, **and the Hereafter is the abode of final settlement**.). The enjoyment of this worldly life is fleeting and will be lost, there is no doubt about that, but the afterlife is everlasting, so which of the two lives is better to work for? In Nahj al-Balagha: What is created in this world for the afterlife? What does he do with the money for what little he takes away from it, and the consequences and account remain on him? It also contains: The bitterness of this world is the sweetness of the afterlife, and the sweetness of the afterlife is the bitterness of this world.

(**Whoever does an evil deed will not be rewarded except the like of it**, **and whoever does a good deed**, **whether male or female**, **and is a believer – those will enter Paradise and will be provided therein**. **Without reckoning**). God is just and generous, and His justice is manifested in the punishment of the wrongdoer, for in God's eyes his bad deeds are equal to a reward of justice. And it has

The punishment is diminished by the compassion and mercy of the Almighty. As for the doer of good, the reward is multiplied for him many times over and without reckoning, whether he is male or female. Paradise is sufficient in reward and reward. The verse clearly indicates that Paradise is a special endowment for those who believe in God and the Last Day with faith that is not tainted by doubt. As for whoever does good for the sake of goodness, he is a disbeliever in God and the Last Day. As for this man, his reward is in something other than Paradise because it is

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forbidden to Unbelievers. See Part 2, p. 211, paragraph "The infidel and doing good." In some narrations, the Messenger of God (may God bless him and grant him peace) said: No Muslim or infidel who does good does good but God rewards him. It was said, O Messenger of God, what is the reward for the infidel? He said: Money, children, health, and the like. It was said: What is his reward in the afterlife? He said: He will be tortured with a punishment other than punishment.

I call you to salvation and you call me to Hell, verses 41–46:

(**O my people, what is the matter with me that I invite you to salvation and you invite me to Hell?** (41) **You invite me to disbelieve in God and associate with Him that of which I have no knowledge, and I invite you. To the Mighty, the Forgiving** (42) **It is no offense to say that to which you invite me, he has no invitation in this world nor in the Hereafter, and that our return is to God, and that the extravagant are Companions of the Fire** (43) **Then you will remember what I say to you, and I entrust my matter to God. Indeed, God sees His servants.** (44) **So God protected him from the evils of what they plotted and befell the family of Pharaoh. The worst of the torment** (45) **The Fire, to which they are exposed morning and evening, and on the day the Hour arrives, admit Pharaoh's family to the worst of the torment** (46))

the language :

We want our reference. He caught up with him, surrounded him, and took him down. Morning and evening, morning and evening.

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Parsing:

The particle of the noun "no" is based on the fatḥah, and the meaning is inevitable, and the source is that what you call me is in the genitive case with a deleted preposition related to a deleted predicate, which is a predicate of "no." They are the companions of the Fire. "They" is a separate pronoun. And fire is a substitute for bad torment. And enter, if it is a command for the angels, then the family of Pharaoh is in the effect, enter, and if it is a command for the family of Pharaoh, then the family of Pharaoh is called, and in both cases the most severe punishment is in the accusative case by removing the descriptor, that is, in the severest punishment, it is like "I entered the house," that is, in the house.

Meaning:

(**O my people**, **what is the matter with me that I invite you to salvation and you invite me to Hell? You invite me to disbelieve in God and associate with Him that of which I have no knowledge**, **and I invite you to The Mighty**, **the Forgiving**). This speech and what follows it until the end (**Indeed**, **God sees His servants**) God Almighty tells it about the sincere believer, and the meaning is, Tell me, O polytheists, about my situation with you: I call you to the good that will save you from torment and destruction, which is faith in God, the Mighty, to whom there is nothing like Him, and the Forgiver of those who repent to Him and turn to Him. And you are calling me to the torment of burning, to polytheism that God does not forgive, and the mind does not approve of, and only those who stray from the straight path are condemned to it.

(**No matter what you invite me to**, **he has no invitation in this world or in the hereafter**.). There is no doubt that the one you are calling me to worship, like

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Pharaoh or someone else, has no importance and no benefit in this world or in the hereafter: (**If you call upon them**, **they will not hear your supplication**, **and if they heard them**, **they would not respond to you**, **and on the Day of Resurrection they will disbelieve in your polytheism**.) - 14 Fatir.. (**And our return to God**). All creatures will return tomorrow to God Almighty, not to Pharaoh or to anyone else, and they will stand before Him for reckoning and recompense. (**And the extravagant are the inmates of the Fire**.). Al-Tabari and Al-Razi narrated from Mujahid that what is meant by extravagances here is those who shed unjustified blood.

(**Then you will remember what I say to you**) It is honesty and sincerity when you see torment and horrors befall you (**And I entrust my command to God**. **Indeed**, **God sees the servants**.). Muhyiddin bin Arabi said

In the Meccan conquests, what is its explanation: "Afawd" here is taken from the vessel overflowing when it is full and cannot accommodate more. And if the believer carries more than he can handle, he returns the excess excess to God Almighty, and He, Glory be to Him, receives the excess from the believer and reduces it for him. He is the Almighty, the All-Knowing, the All-Seeing of those who believe in Him and put their trust in Him, and whoever turns in tasks to others.

(**So God protected him from the evils of what they plotted**, **and the evil of torment befell the family of Pharaoh**.). Pharaoh intended evil for Moses and the sincere believer, so God saved them from his plot, and drowned Pharaoh and his people in the sea... Thus, Glory be to Him, averts evil from the sincere ones, and His circle revolves around the heads of the criminals. This is before death, but after death

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it is for them (**The Fire they are exposed to morning and evening**). In a narration from Imam Jaafar Al-Sadiq: This is after death and before the Day of Resurrection, because on this day there is no morning or evening, and if criminals were tortured only in the morning and evening, they would be among the happy ones.

(**And on the Day when the Hour arrives, the people of Pharaoh will be admitted to the severest torment**.). Every criminal will be told on the Day of Resurrection: Enter Hell and an evil fate, whether he is from the family of Pharaoh or from others. But God Almighty singled out the family of Pharaoh for mention because the conversation is about them.

They will argue in Hell, verses 47–55:

(**And when they disputed in the Fire, the weak said to those who were arrogant, "Indeed, we were your followers, so are you free from Us from a share of the Fire?" (47) Those who They were arrogant. Indeed, we are all in it. Indeed, God has judged between His servants. (48) And those in Hell will say to the keepers of Hell, "Call upon your Lord to lighten for us a day of torment. (49) They said, "Have your messengers not brought to you clear proofs?" They said, "Yes." They said, "Then supplicate." And the supplication of the disbelievers is only in error. (50) Indeed, We will certainly aid Our messengers and those who believe in The life of this world and the Day of Resurrection**

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The Witnesses (51) **On the Day when their excuse will not benefit the wrongdoers**, **and for them will be the curse**, **and for them will be an evil abode**. (52) **And We gave Moses guidance and made the Children of Israel an inheritance**. **The Book** (53) **A guidance and a reminder for those of understanding** (54) **So be patient**. **Indeed**, **the promise of God is true**, **and ask forgiveness for your sin and glorify the praises of your Lord in the evening**. **And early** (55))

the language :

What is meant by the weak here are the humble followers. And those who were arrogant are the leaders who are followed. And driving singers. And a fair share. Witness is the plural of witness, and the Day of Witness is the Day of Resurrection when witnesses of the truth will be brought for those who obeyed and against those who disobeyed.

Parsing:

They followed the predicate we were, which is a noun in the active participle position, i.e., they followed. Nasibā is an absolute object for "magnūn" because it means something, so the Arabs can parse it, and something similar is the Almighty's saying: (**It was of no use to you**) - 25 Repentance. Every beginning has a predicate. And the sentence is the news of Anna. The verb "to relieve" is deleted, and "day" is in the accusative case, meaning "he will relieve some of our torment one day." The name Tak is a hidden pronoun that refers to the story, and your messengers will bring you an explanation of the story. And a day of no benefit instead of the Day of Martyrdom. Guidance and remembrance are the direct nouns for the sake of his inheritance, that is, we bequeathed to them the Book for the sake

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of guidance and reminder, or they are two nouns in the adverbial case of the Book, meaning a guide and a reminder.

Meaning:

These verses are presented verbally or in meaning, so we explain them quickly, and refer to the surah of the verse and its number.

(And when they were disputing in the Fire, the weak – that is, the followers – would say to those who were arrogant – that is, those who were followed – "We were your followers, so are you free from our share of the Fire?") Man in the afterlife will be with those whom he loved in this world and obeyed. Whoever follows the guidance in this abode will be with them in the bliss of Paradise, and will thank them for guiding him to the path of safety and salvation. As for the one who leads the tyrants smoothly, he will curse them tomorrow and say to them: You are the reason for my misery. Will you ease some of the torment I suffer from? A similar example was presented in verse 21 of Surah Ibrahim, Part 4, p. 434.

(**Those who are arrogant said**: **We are all in it**. **Indeed**, **God has judged between His servants**.). Those who are followed respond to those who listen to them and obey: There is no debate today or talking, for God has judged every soul for what it has earned, and has decreed upon us and those who follow us the torment of hell. (**And those in Hell will say to the keepers of Hell**, "**Call upon your Lord to lighten for us a day of torment**."). They suffered the torment of Hell in the prison of this world, where the prisoners were allowed to rest for an hour outside the prison, and then they asked to be treated in hell as a prisoner is treated in this world.

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(**They said**, "**Did not your messengers bring to you clear proofs?**" **They said**, "**Yes**." **They said**, "**Then supplicate**." **And the supplication of the disbelievers is only in error**.). Al-Khaznah replied to them: God has excused you through His messengers with your confession. Therefore, there is no blame if He does not respond to your supplications, and blame yourselves if you understand. A similar example was presented in verse 71 of Surat Al-Zumar, and in a broader way in verse 50 of Surat Al-A'raf, vol. 3, p. 335.

(**Indeed**, **We will support Our messengers and those who believe in the life of this world and on the Day when the witnesses will stand**.). The Day of Resurrection is the Day of Resurrection, when the honorable writers, the learned scholars, and the criminal's limbs and limbs bear witness against the criminals: (**Until**, **when they came to it**, **their hearing**, **their eyes**, **and their skins bore witness against them as to what they were doing**.) - 20 I was separated. The verse clearly indicates that God gives victory to the prophets and sincere believers in this world and the hereafter, and victory in the afterlife is clear. As for victory in this world, it has forms and manifestations. It may be through oppression and victory over enemies, or it may be through the spread of doctrine and principle, and elevation of status and beautiful mention throughout the generations. For some of the martyrs of virtue, their graves have become a Kaaba to which millions make pilgrimage, and history is abundant.

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With evidence of this, and a similar example was presented in verse 38 of Surat Al-Hajj, Part 5, Page 331, paragraph: The believer is not without a helper.

(**On the Day when their excuse will not benefit the wrongdoers**, **and upon them will be the curse**, **and for them will be an evil abode**.) Where there is neither an intimate person to repel nor an excuse that can benefit the disobedient, because God Almighty has cut off all excuses from them, and happy is he who dispenses with an apology by doing good deeds. (**And We gave Moses guidance and left to the Children of Israel the Scripture**, **a guidance and a reminder for those of understanding**.). What is meant here by guidance is the miracles that indicate the prophecy of Moses, and what God revealed to him regarding its permissible and forbidden things, and what is meant by the Book is the true Torah. After God Almighty mentioned that He would support the messengers and believers, He referred to Moses and the most sincere of the Children of Israel because he helped them against Pharaoh and his people.

(**So be patient**, **for God's promise is true**). The speech to Muhammad (PBUH) in which God commands him to be patient as those of resolve among the messengers were patient, and refers to God Almighty's promise which was stated in verse 33 of Surat Al-Tawbah: (**It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all other religions**, **even if the polytheists hate it**.). And not for what God promised to leave behind (and ask forgiveness for your sin). The command to seek forgiveness for sin does not require its presence, as the Prophet asked his Lord to rule with truth, knowing that He does not rule except with it: (**He said**, "**My Lord**, **judge with truth**.") - 112 Prophets.

She asks: So, what is the benefit of the command to seek forgiveness for sin?

The answer: Nothing but worship, just like the command to chant Allah, glorify Allah, and glorify Allah (**And glorify the praise of your Lord in the evening and early**). The evening is from noon to night, and the early morning is from dawn to

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noon... This, until the Prophet's command to seek forgiveness for sin despite his not issuing it, indicates the command of sinners to repent in a better way, and this indication is called the content of the speech and its melody as well because the listener realizes that the ruling established for what is spoken is established for what is not said about simply by hearing the word.

God and Israel:

According to the Almighty's saying: (**And We left the Children of Israel the Book as guidance and a reminder**.) We point out that in the first volume we said: The meaning of Israel is the servant of God, because the word "captivity"

Its meaning in Hebrew is servant, and "El" means God. We said this according to many commentators, including Al-Tabari, Al-Razi, and the author of Majma' al-Bayan. After we started the sixth volume, it became clear to us that this statement lacks proof, and we should not have trusted the statements of the commentators, or attributed this statement to its speaker - at least - as required by the logic of science, but trusting informants, especially the ancients, was and still is the scourge of authors and modernists.

A long time ago, I searched for the book "Talmud" in Beirut's commercial libraries, but I did not find it. I found the hidden treasure in the grammar of the Talmud and the dictionary of the Bible. So I bought them, and 27 Christian intellectuals contributed to compiling the dictionary, including 17 priests, and the rest included a doctor, a deacon, a professor, and an ashimandrite. It stated in the text: "Israel: The meaning of this Hebrew name is "struggles with God" or "wrestles with God," and

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it is the name of Jacob as it was given to him by the angel who wrestled with him until the break of dawn. The Torah, Book of Genesis, chapter 32, verse 28.

The meaning of Israel – then – is wrestling with God and striving against Him according to the text of the Torah, and the difference is very large between the servant and the wrestler, because the wrestler and the wrestler are like and similar, while the servant is delicate and weak, and with this it becomes clear to us that the current Torah is not the book that the Almighty referred to when He said: (**And We left the Children of Israel the Book as guidance and a reminder**.) Because this book, as God Almighty described it, is a guidance and a reminder. As for the existing Torah, it is a passion and blindness because it says: Jacob wrestled with the Lord until the break of dawn, Lot slept with his two daughters and they became pregnant by him, and David raped wives and killed their husbands. Researchers have unanimously agreed that the current Torah was written not long after Moses (see the Bible Dictionary, pp. 763 and 1120, the Evangelical Press in Beirut in the year 1964, and the book "The Holy Books" by Abd al-Wahid Wafi, pp. 16 et seq., first edition, 1964.

It also becomes clear to us that the first children of Israel to whom God bequeathed the Book were the most distant people in lineage and most similar to the State of Israel, the base of the new colonialism in the Middle East.

In the January issue of 1970, the Egyptian magazine Al-Majalla published a study that took about 20 pages entitled "The Torah of the Jews" by Hussein Dhu al-Faqar Sabri, in which he quoted the Zionist "Neher" that the God of Israel, as Jewish thought sees it, is organically linked.

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In the sequential reality of the history of the children of Israel, if the Israeli presence disappears, it is as if the evidence indicating the existence of God has disappeared, then it is non-existence, and every Jew must wrestle with the unknown entity - that is, God - until the dawn, just as Jacob wrestled with it, whether this wrestling is fatal or victorious. The writer also quoted from the Zionist "Buber" that the meaning to which the minds of the Jewish masses automatically turned was that Jacob was strong against God.

Then the writer came out of his long, deep research to a conclusion that he derived from the Torah and other religious Jewish books and from the sayings of Zionist thinkers. He came out with this result, which is that the core of the Zionist belief is that Israel imposes its existence by confronting what threatens its existence, even if God is the source of this threat, and that the current Torah is nothing but an accurate analysis of the psychology of the Jews, and a contradiction of their relationship with God, as they are with him and against him at the same time, and he has a dual personality in their Torah, for he is the accursed. And also He is Most Merciful.

This is Zionism. It is in the belief of its adherents that it is stronger and greater than God, and that its existence is linked to the existence of Israel. If it vanishes, God will cease to exist. Hence, Zionism met with global colonialism, and an alliance together against peoples, religions, and humanity. The result of this alliance was the presence of Israel in the land of Palestine, but the spirit of resentment and hostility toward colonialism and Zionism has spread in every Arab country, praise be to God, and there is nothing more evidence of that. From the Palestinian resistance, and the Arab consensus is one word to support and support it, and we will reap its fruits, God willing, sooner or later.

The creation of the heavens and the earth is greater, verse 56–63:

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(Indeed, those who dispute about the verses of God without any authority that has been given to them, there is in their breasts nothing but arrogance which they cannot comprehend, so seek refuge in God. Indeed, it is He who is the All-Hearing, the All-Seeing (56) The creation of the heavens and the earth is greater than the creation of people, but most people do not know (57)

And the blind and the seeing are not equal, and those who believe and do righteous deeds, nor the wrongdoer. Little do you remember. (58) Indeed, the Hour is coming, of which there is no doubt, but it will be more. People do not believe. (59) And your Lord said, "Call upon Me. I will respond to you. Indeed, those who are too disdainful to worship Me will enter Hell, humiliated. (60) It is God who has appointed for you. The night is that you may rest therein, and the day is giving light. Indeed, God is full of bounty upon mankind, but most people are not grateful. (61) That is God, your Lord, the Creator of all things. There is no god but (62) Thus will those who deny the signs of God be punished? (63))

the language :

Without authority, that is, without proof and evidence. And they remain humble. And a shining vision in which you can see. And you turn away from truth to lies, and from truth to falsehood.

Parsing:

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Verily, there is negation and in their chests there is an advance predicate, and a major predicate is a posterior subject, and the sentence is a predicate that those who argue. In his eloquence, the ba is redundant, and in his eloquence the predicate "they" is. "What" is rarely superfluous, and "what" is rarely an adjective for a deleted absolute object, that is, a little remembrance. Knowing the state of an actor, they will enter. The source of "to live in" is related to making. And "sighting" is a second object to make the word "deleted," meaning "he made the day sighted." If it means "where," it is in the accusative case, meaning "to where are you going," and if it means "how," it is in the accusative case in the accusative case.

Meaning:

(**Indeed**, **those who dispute about the verses of God without the authority given to them**, **there is in their breasts nothing but arrogance which they cannot comprehend**.). What is meant by those who argue here are the affluent, for they deny everything if their arrogance is not acknowledged and their pride is not submitted to. The evidence that the affluent and arrogant are what is specifically meant is the Almighty's saying: (**In their breasts there is nothing but arrogance**) That is, because of their arrogance and arrogance, they do not submit to the truth, and argue about it with falsehood.. And among the best virtues is repentance from sin, admitting a mistake, and returning to what is right (so seek refuge in God) from arrogance and its bad consequences. (**Indeed**, **He is the All-Hearing**, **the All-Seeing**) With the arrogant fanaticism of their prestige and wealth, and in Nahj al-Balagha, seek refuge in God from the pollutants of arrogance - that is, its effect on souls - just as you seek refuge from the torments of time.

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(**The creation of the heavens and the earth is greater than the creation of people**, **but most people do not know**). The more science advanced, the stronger and clearer the meanings of the Qur'an became in people's minds. The ancient scholars said: Man admired the earthly and above-ground beings, and that the Earth was the center of the universe. Then electronic minds and other tools of modern science came to say: No, man is not the most amazing being, nor is the Earth the center of the universe. In the universe there are millions upon millions of galaxies, and that in every galaxy there are millions upon millions of planets, and that in every planet there are millions upon millions of the wonders of creatures, and that no one but God knows or can. To know the number of galaxies or the number of planets in each galaxy, or the creatures in it, and that the ratio of the Earth to the universe is like the ratio of the atom or less to the Earth.. And with this we find the interpretation of the Almighty's saying: (**The creation of the heavens and the earth is greater than the creation of people**.). Yes, but within man there is also a strange universe in his nature and reality, his inclinations and feelings, his ambition and all his instincts.

(**And the blind and the seeing are not equal**, **and those who believe and do righteous deeds**, **nor are the wrongdoer**. **Little do you remember**.). The difference is very far between the learned and the ignorant, between the righteous and the corrupt, and between the virtuous and the evil... No, they are not equal in the eyes of God, nor in the eyes of people of good faith.

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Awareness and fairness. A similar example is presented in verse 50 of Surat Al-An'am, 16 of Surat Al-Ra'ad, and 19 of Surat Fatir. (**The Hour is coming**, **there is no doubt about it**) It brings us to stand before the All-Powerful and All-Knowing,

with whom falsehoods are removed, truths are established, and ills disappear. (**But most people do not believe**) That they were sent for a great day, and responsible for what they did.

(**And your Lord said**, "**Call upon Me**, **I will respond to you**."). Some commentators said: Its meaning is, "Worship Me, and I will reward you," and they inferred that the Qur'an uses the word supplication in worship, and this includes the Almighty's saying in verse 117 of Surah An-Nisa: (**They call upon no one besides Him except females**). We agree with this speaker in this particular verse, because the context favors this meaning over others, as God Almighty said without a break: (**Indeed**, **those who are too arrogant to worship Me will enter Hell disgraced**.). His saying: They are arrogant in worshiping Me is an explanation and explanation for "Call upon Me." Whatever it is, Islam is a religion of deeds, not words, and God provides for those who strive and are patient: (**It is He who made the earth subservient to you**, **so walk in its paths and eat of His provision**, **and to Him is the resurrection**.) - 15 The King. We talked about supplication in detail when interpreting verse 186 of Surat Al-Baqarah, Part 1, p. 286.

(**It is God who made for you the night to rest therein and the day giving insight**. **Indeed**, **God is full of bounty to people**, **but most people are not grateful**.). Seeing, meaning luminous, in which you can see. A similar example was presented in verse 67 of Surah Yunus, Part 4, p. 177 (**That is God**, **your Lord**, **the Creator of all things**. **There is no god but Him**. **So how can you be misled?**)? How do you turn away from obeying and worshiping God, when He alone is the Creator and Provider? The meaning of the Almighty's saying: (**He has made for you**... **a person of bounty**) and (**Creator of all things**) etc? The intention is for God Almighty to make it clear and for us to know that He is the One who brings

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together all the attributes of majesty and perfection, and that the evidence of these attributes is apparent to the eyeballs and the brains of the mind, but most people are heedless of them and of what is meant by them as well. (**Thus will those who denied the signs of God be punished**.) Anyone who ignores and is astonished by the evidence of God's greatness must turn away from obeying and worshiping Him, because people are enemies as long as they are ignorant.

And He shaped you and made your images beautiful. Verse 64–68:

(**It is God who made for you the earth a habitat and the sky a structure, and formed you and made your forms beautiful, and provided for you of good things. That is God your Lord, so blessed be God, Lord of the worlds** (64) **He is the Living, there is no god but Him, so call upon Him, sincere in religion to Him. Praise be to God, Lord of the worlds** (65) **Say, "Indeed, I am forbidden to worship those whom you call upon besides God." When clear proofs came to me from my Lord and I was commanded to submit to the Lord of the Worlds** (66) **It is He who created you from dust, then from a drop of seed, then from a clot of blood, then He will bring you out. (67) He is a child, then that you may reach your maturity, then that you may become old, and among you is some who died before, and that you may reach an appointed time, and that you may understand. (67) He He is the One who gives life and causes death, so when He decrees a matter, He only says to it, "Be," and it is** (68))

the language :

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A stable decision. Blessed be He, sanctified and exalted. Child is a gender name that includes all children, and the meaning is that each one of you will emerge as a child.

Parsing:

Sincerely, now. The source of "I worship" is in the genitive case with a deleted meaning, meaning "to worship," etc. The infinitive form is that he is in the genitive case with a deleted ba. And a child now. Then to reach you is related to what is deleted, i.e. He keeps you until you reach. Then, "to be" is also related to the deleted word, i.e. the verb "to be".

Meaning:

(**It is God who made the earth a habitat for you and the sky a structure**). Glory be to Him, in this verse, He described the earth with the word resting place, and in others with the word stable, bed, cradle, and cradle, and the meaning is the same. He described the sky in this verse as a building, and in other verses as a ceiling, the zodiac, and the web. What is meant by the ceiling is to resemble it because it appears to the eye like it. A group of commentators said: What is meant by the zodiac is the stars, and the web is the roads. As for the building, what is meant is that He Almighty created it wisely and adorned it with the adornment of the stars, as in verse 6 of Surat Al-Saffat.

(**And He formed you and made your forms beautiful**, **and provided you with good things**. **That is God**, **your Lord**. **So blessed is God**, **Lord of the worlds**.). God created man in the best, wisest, and most precise creation in form, strength, and organs, in addition to clarity, perception, and other instincts. Perhaps

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the most wonderful thing in man's creation is this wondrous fit between him and the universe, earth and sky, such that his design came in such a way that he could exploit and adapt the energies and good things in the universe according to his interests and needs. If there was no evidence of God's existence and greatness except this wondrous being - man - that would be enough. Thus we find the interpretation of the Almighty's saying: (**And in yourselves**, **do you not see?**) 21 Atomics. We talked about this in detail when interpreting verse 70 of Surah Al-Isra, part 5, page 66, paragraph: How did God honor the children of Adam?

(**He is the Living**, **there is no god but Him**, **so call upon Him**, **sincere in religion**. **Praise be to God**, **Lord of the worlds**.). He is the Living One because He gave life, and He is the One and Only One because He is God, and divinity in its reality calls for uniqueness and oneness, and the meaning of sincerity to God in religion is that you believe in Him alone, and turn to Him alone in all your words and deeds. A similar example is presented in verse 29 of Surat Al-A'raf and verse 14 of the surah we are considering. And the Almighty said: (**Thanks be to God**, **Lord of all worlds**) After saying: And your pictures...and your provision, he indicates that a person should praise God and thank him for the blessing of creation and provision.

(**Say**, "**Indeed**, **I have been forbidden to worship those whom you call upon besides God**, **when clear proofs have come to me from my Lord**, **and I have been commanded to submit to the Lord of the Worlds**."). This is the wise method of argument and debate.

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The polytheists said to the Messenger of God (may God bless him and grant him peace): Worship the idols that we worship. Then God Almighty said to His noble

Prophet: Tell them: How can I worship idols when my Lord has forbidden me from worshiping them, and commanded me to surrender all my affairs to Him alone, and He has inspired me with sufficient and satisfactory evidence that your idol is not worthy of worship because it is a stone that does not benefit or harm. A similar example is presented in verse 41 of this Surah.

(**It is He who created you from dust**, **then from a sperm**, **then from a clot**, **then He brings you forth as a child**, **then that you may reach your maturity**, **then that you may be old**, **and among you are those He will die before**, **and that you may reach an appointed time**, **and perhaps you will understand**.). A similar example is presented in verse 70 of Surat An-Nahl, 5 of Surat Al-Hajj, 14 of Surat Al-Mu'minun, and 11 of Surat Fatir.

The philosopher "Russell" and the term called:

(**It is He who gives life and causes death**, **so when He decrees a matter**, **He only says to it**, "**Be**," **and it is**.). God Almighty creates death and life in natural things, and He creates nature with all its planets. With the word "Be," He creates it from nothing. There is no nebula, and according to what was said, it resembles smoke, and there was no other thing before. And if someone says: And who created God? We said in his answer: The meaning of "God" is that He is a Creator, not a creature, and that His essence as it is requires existence and does not need a creator. So if he says again: This is just a claim, and we have the right to come up with something like it and say: The essence of the nebula necessitates existence and does not need a creator. And if we demand who believes in God - the speech is still up to the speaker - if we demand evidence for our claim, we in turn demand evidence for his claim, if someone said this. We said in his answer: This life and this order in nature cannot be explained by the ether, nor by anything that has no life or

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understanding because it does not give it something that lacks something... Therefore, there is nothing left for the mind in explaining life and order in nature except to accept the existence of the All-Powerful, the Wise, the Creator of everything, and does not lack anything, and every assumption other than this is rejected by the mind, and whoever denies its validity, let him come with something better and leave whomever he wants, and we are with him.

The bottom line is that God Almighty created man in the best manner, and transferred him from one stage to another

It developed until it reached its inevitable end... And if we did not see the Creator himself, then we saw His traces and the evidence that points to Him in the greatness of His creation... And how despicable is what we have seen in the face of what has escaped us of His power and kingdom.

In reference to the Almighty's saying: (**And that you may reach an appointed time**, **and perhaps you will understand**.) We remember an incident that happened to the great philosopher Bertrand Russell when he was seventy-six years old.

In 1948, Russell traveled on a plane from Oslo to London. When the plane approached the coast of Norway, the flight attendant asked him if it was necessary for him to smoke. He said to her: If I don't smoke, I will die. He was sitting in the front of the plane, so she told him to sit in the back if he wanted to smoke, so he did. As soon as he settled down to sit, the plane fell into the sea, so everyone in the front drowned, and those in the back survived. We find no explanation for this except the Almighty's saying: (**And that you may reach an appointed time**, **and perhaps**

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you will understand.) Rather, God Almighty associated the so-called term with His saying: Perhaps you will understand, to refer to the atheists who explain this incident and others like it as coincidence.

That is because you rejoiced. Verse 69–78:

(Have you not seen those who dispute about the verses of God? How are they turned away? (69) Those who deny the Scripture and that with which We have sent Our messengers. Then they will know. (70) When the shackles are in Their necks and chains – (71) They will be dragged into the boiling water, then they will be burned in the Fire. (72) Then it will be said to them: "Wherever you associate" (73) Besides God, they say, "They have gone astray from us." Nay, never before had we called upon anything. Thus Allah sends astray the disbelievers. (74) That is because you used to rejoice in the earth unjustly, and because you used to rejoice. (75)

Enter the gates of Hell to abide therein; miserable is the abode of the arrogant. (76) So be patient. Indeed, the promise of God is true. We will either show you part of what We promise them or We will cause you to die, and to Us they will be returned. (77) And We have sent messengers before you, among them were those whom We narrated to you, and among them were those whom We did not narrate to you, and it was not. It is not permissible for a Messenger to bring a sign except by God's permission. Then when God's command comes, it will be decided with the truth, and there the falsifiers will lose. (78))

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the language :

Drag Drag. And warm hot water. And burning cigarettes. And joy and pleasure. Fun is intense joy.

Parsing:

Those who lie instead of those who argue. And in the place of the accusative they know. Wherever you associate "where" is a predicate and "what" is connected in the sense of who is a subject. This is a beginning, and what you were informed of. And doors are in the accusative case by removing the descriptor, i.e. enter into doors. So wretched is the abode of the arrogant, which is specifically censured, is deleted, i.e., abode for you, and it is a noun and its predicate is general: wretched is the abode of the arrogant. Either the conditional "that" and the extra "what" are two words, and the answer to the condition is deleted, meaning your eyes will become blind. Among them is advance news. Among our stories is a later beginning. There is a reference to place and a metaphor here for time.

Meaning:

(**Have you not seen those who dispute about the verses of God**, **how they are turned away?**)? Glory be to Him says to His Prophet

The Noble One, denying that the polytheists argue with falsehood: Have you seen and witnessed, O Muhammad, the polytheists and the affluent, how they are blind to the conclusive arguments and clear evidence of the greatness of God and your prophecy and turn away from the truth and its evidence to ignorance, misguidance, and the worship of stones? The clearest and most concise interpretation of this verse

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is the saying of Imam Ali (peace be upon him): Whoever quarrels a lot over ignorance will remain blind to the truth.

(**Those who deny the Book** That is, the Qur'an **And because with which We sent Our messengers**, **they will know**.). That will be the day the truth will reveal its face, and the criminals will see the torment that befalls them (**When the shackles were around their necks and the chains**, **they would be dragged in the boiling water**, **then they would be burned in the Fire**.). They will be dragged with chains to the fires of hell and the drink of hot water, their hands shackled to their necks, and their forelocks tied to their feet: (**Criminals are known by their marks**, **so they are taken by their forelocks and toes**.) – 41 The Most Gracious.

(**Then it was said to them**, "**Wherever you associate other than God?**") Do you save them for adversity? So call upon them and let them respond to you if you are truthful (**Qalwa Dhalwa Anna**) They disappeared from our sight, and we did not see any trace of them (**Nay**, **we had not called for anything before**.) It counts, and we now realize that it was a mirage (**Thus God misleads the unbelievers**) Because they took the path of misguidance due to their bad choices after they had forbidden it, and they died in transgression and disbelief, and they were commanded to repent from it and turn to God, the Forgiving, the Merciful. And whoever enters the paths of evil, let no one blame anyone but himself.

We seek the world in the name of religion:

(**This is because you used to rejoice in the earth unjustly and because you used to rejoice**.). They rejoice in the fleeting vileness they experience in this world, and do not care about the permanent bliss they experience in the afterlife. This description includes us as well, and is not specific to the polytheists. The difference is

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that they approach this world while they disbelieve in the Last Day, both outwardly and inwardly. As for us, we approach this world and seek it strenuously, but in the name of faith in God and the Last Day... Which of the two groups is more deserving of God's wrath and torment? (**Enter the gates of Hell to abide therein**, **for wretched is the abode of the arrogant**.). This will be said tomorrow to the arrogant, and to everyone who exploits religion, trades in patriotism, and messes around

With the minds of simple and innocent people, whether I do it intentionally or out of ignorance of its truth and reality, God Almighty said: (**Shall we inform you of those who lose in deeds**, **whose efforts in the life of this world have gone astray while they thought they were doing well?**) 104 Al-Kahf. The scholars agreed that the ignorant negligent person has no excuse before God.

(**So be patient**, **for God's promise is true**). It is presented literally in verse 55 of this Surah (**Either We will show you part of what We promised them**, **or We will cause you to die**, **and to Us they will be returned**.). The speech in "We see you" is for Muhammad (PBUH), and in the conscience we promise them to the polytheists, and the meaning is that we may punish in this world those who lied to you, O Muhammad, and harmed you, and in your sight, and we may choose you to us before that.. In all other cases, the matter and the reference are to God alone, and you have nothing to do with the matter. The verse indicates that the true believer should rejoice in God's approval and that he is certain of his religion, and he should strive against the people of falsehood and misguidance with whatever strength he can, then leave the reward to God: (**And your Lord is not unaware of what they do**) 132 Al-An'am.

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(**And We have sent messengers before you**, **some of whom We narrated to you**, **and some of whom We did not narrate to you**.). A similar example is presented in verse 164 of Surah An-Nisa, vol. 2, p. 492. See also the paragraph: Are all the prophets Eastern?

(**It was not for a Messenger to bring a sign except by God's permission**.). What is meant by the verse here is the miracle, and the meaning is that God Almighty shows the miracle at the hands of the Messenger as wisdom and interest require, not as the arrogant and stubborn people want. (**So when God's command comes**, **it will be decided with the truth**, **and there the falsifiers will lose**.). There is a reference to the Day of Resurrection, which is the worst day for those who are false and the happiest for those who are right.

Who made for you the cattle, **verse 79–85**:

(**It is God who made for you the livestock that you may ride from them and from them that you may eat** (**79**) **and for you in them are benefits and that you may fulfill a need for them in your breasts and for them and for the ships**.

(80) **And He shows you His signs**. **So which of God's signs do you deny?** (81) **Have they not traveled through the land and seen what was the end of those before them? More than them**, **and more powerful and powerful in influence on the earth**, **but what they were earning availed them not**. (82) **Then when their messengers came to them with clear proofs**, **they rejoiced over what** (83) **And when they saw our might**, **they said**, "**We believe in God**

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alone, **and we disbelieve in that with which we were partners**." (**84**) **But their faith did not benefit them when they saw**, **through Our punishment**, **the laws of God which had passed among His servants**, **and there the disbelievers lost**. (**85**))

Parsing:

Which of the verses of God have an effect that you deny, and it is permissible for a verse with a ta, and it was said: The reminder is months and more. And the power and effects of discrimination. Only a condition from God. And "sunna" is in the accusative case, meaning "we made them according to God's way."

Meaning:

(**It is God who made for you the livestock that you may ride from them and from them you may eat**.). Livestock are camels, cows, and sheep, and God Almighty has made them available for the benefits of His servants, such as eating and riding. However, He has singled them out for mention even though His blessings cannot be counted due to their close connection to the life of the Arabs at that time, although they still fulfill many of life's needs, especially in some countries. (**There are benefits for you**) Another, such as benefiting from its fur and skins (**And that you may fulfill a need for it in your hearts**.) Such as carrying weights and goods from one country to another (**And you will be borne on it and on the ark**). A similar example is presented in verse 142 of Surat Al-An'am and 65 of Surat Al-Nahl and elsewhere (**And He will show you His signs**, **so which of God's signs will you deny?**) That is, with proof and evidence, otherwise they have actually denied God's verses and rulings because what is known to them is what is wrong, and what is wrong is what is known.

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(**Did they not travel through the earth and see what was the end of those before them who were more numerous than them and stronger in power and influence in the earth?**). The history of the people of the earth is full of lessons and sermons for those who consider and take heed. How many nations have reached the ultimate goal of luxury and civilization, and when they transgressed and transgressed, God seized them for their injustice, and the Mighty and Powerful took them. (**What they used to earn did not avail them**.) Of power and money, and the palaces and castles they build. A similar example is presented in verse 109 of Surat Yusuf, 46 of Surat Al-Hajj, and 9 of Surat Al-Rum.

(**When their messengers came to them with clear proofs**, **they rejoiced in the knowledge they had**.). What is meant by rejoicing here is that they became deceived, and by knowledge is the means of wealth, that is, practical knowledge that produces food and clothing, and this is indicated by the Almighty's saying: (**It is stronger in power and influence on the earth**). Qarun said: (**I was given it based on the knowledge I have**) To whom he said: (**And seek**, **through what God has given you**, **the home of the Hereafter**) The meaning is that God, in the past, sent His messengers with conclusive arguments to nations that had means of wealth, such as factories and the like, but they were deceived by these reasons or by this knowledge, and they mocked God's prophets and His books, just as is the case with monopolistic companies today that disbelieve in truth and humanity and mock their values and the aspirations of the peoples. (**And they were besieged by what they used to mock**.) God seized them because of their tyranny and afflicted them with the scourge of their mockery... and this is the end for everyone who was tyrannical and oppressive, even if it took a long time.

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(**When they saw our misfortune**, **they said**, "**We believe in God alone**, **and we disbelieve in what we associated with Him**."). When they were safe from the power of God, they disbelieved in Him, and when they saw the torment, they said, "We believe." (**Their faith did not benefit them when they saw our misfortune**.) Because this is not faith in anything, but rather an attempt to escape from the torment of the fire, but where is the escape and the seeking God? (**The laws of God that have passed among His servants**) It is that God hears repentance and accepts it in the house of obligation and work, not in the house of reckoning and reward (**And the disbelievers lost there**) Every criminal is a loser and a disappointment.

Surah detailing prostration

54 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

A book whose verses are detailed, **verses 1–8**:

(**Ham** (1) **a revelation from the Most Gracious**, **the Most Merciful** (2) **a book whose verses are explained in detail**, **an Arabic Qur'an for a people who know** (3) **a bringer of good tidings and a warner**, **but most of them turned away**, **so they do not They listen** (4) (**And they said**, "**Our hearts are hidden from that to which you call us**, **and in our ears is deafness**, **and between us and you there is a veil**. **To me**, **your God is one God**, **so be upright to Him and seek His forgiveness**. **And woe to the polytheists** (6) **Those who do not**

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pay zakat and are disbelievers in the Hereafter (7) **Indeed**, **those who believe and do righteous deeds will have a reward beyond belief** (8))

the language :

I explained. Akana is the plural of Kanan, which is the cover. And deafness. And it is not grateful, that is, it is not bestowed upon them. It was said: not cut.

Parsing:

Download news for a deleted subject, meaning this is a download. And a book instead of a download or a second piece of news. Our Qur'an is a form of a book. In Arabic, it is an attribute of the Qur'an, and a good tidings and warner is another attribute. They are unbelievers. "They" is a confirmation of the first "they."

Meaning:

(Ham) The same is mentioned at the beginning of Surat Al-Baqarah. God Almighty began this Surah by mentioning the Holy Qur'an and describing it with the following descriptions:

(**A revelation from the Most Gracious**, **the Most Merciful**). The Qur'an is .1 one of the most merciful of the merciful, and it is a mercy to the worlds. Also, what was sent down to the heart of Muhammad (PBUH) is a mercy because he is the trustworthy spirit, and God testified to his noble Prophet that he (**He is concerned for you with the believers**, **compassionate and merciful**.) - 129 Repentance. The Qur'an is a mercy, and the one who conveyed it to the Messenger is a mercy, and the Messenger is also a mercy. As for the one who revealed the Qur'an, he is the

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foundation and source of mercy, and the inevitable result of these four mercies is that whoever adheres to the Qur'an and acts according to its teachings, the signs of mercy have been revealed to him, and whoever turns away from it has wronged his own soul and accepted its destruction and misfortune.

(**A book whose verses are detailed**) She made clear what God permitted and .2 forbidden, and His advice and sermons, and did not leave an excuse for the one who apologizes or a reason for the one who makes excuses.

(**An Arabic Qur'an for a people who know**). God Almighty revealed the .3 Qur'an in Arabic because He does not send a messenger except in the language of his people so that they can understand it. This was also the case in the Scriptures of Abraham, the Torah of Moses, and the Gospel of Jesus. The Prophet Muhammad (PBUH) wrote in Arabic to Khosrau, Caesar, and other non-Arab presidents and kings, calling them to Islam. This was discussed in the interpretation of verse 3 of Surat Yusuf, part 4, p. 286, and 4 of Surat Yasin, the paragraph "Music in the Qur'an." Whatever it is, the secret of the greatness of the Qur'an does not lie in the language alone, or the style alone, but rather lies in its meanings and eternal human goals that are not limited by nationality, environment, or time.

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(**A good tidings and a warner**). The Qur'an gives good news of God's mercy .4 and Paradise to those who obey, and warns those who disobey of His torment and vengeance.

(**But most of them turned away**, **for they would not listen**.). They turned away from the truth out of ignorance and fanaticism towards the traditions of their fathers, or out of altruism and greed for immediate benefit, even if it was an illusion and

imagination. (**And they said**, "**Our hearts are hidden from that to which you are calling us**, **and in our ears there is deafness**, **and between us and you there is a veil**, **so work**. **Indeed**, **we are working**."). The Greatest Messenger (may God bless him and grant him peace) called on the wealthy polytheists to believe in God alone and to act according to His Book. Their only response was to say: Our hearts are closed without your call, and our ears are not listening to your words, and between us and you is something that blocks us from you and distances you from us, so strive as hard as you can, and threaten with whatever you want, for we are in our position and we do not deviate from it, regardless of the consequences.. and this is how the desires work.. dead. It blinds hearts and eyes, and unleashes ignorance and misguidance.

(**Say**, "**I am only a human being like you**. **It has been revealed to me that your God is one God**, **so be upright to Him and seek His forgiveness**."). The tyrants said to the Messenger (PBUH): There is a veil between us and you. So God commanded His noble Prophet to say to them: Where did this veil come from? Am I not a human being like you, in spirit and body, who does what you do? Is the revelation to me from heaven that we all believe, I and you, in one God, to whom we associate nothing, and to repent to Him of sins and evils, and to be upright on the path of truth and justice? Does the revelation to me of this distance me from you, or is it the most effective means of uniting us in goodness and piety? But you have seen nothing but blindness and misguidance.

(**And woe to the polytheists who do not pay zakat while they are disbelievers in the Hereafter**.). It is stated in the interpretation of Al-Bahr Al-Muhit that this surah is Meccan, and the zakat on wealth was revealed in Medina, and therefore zakat here must be interpreted in terms of giving for the sake of good, or interpreted

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as purifying the soul from polytheism. We prefer the first interpretation because the talk is about the polytheists whose souls have not been purified from polytheism, so if we interpret zakat in this way, our interpretation will be similar to one who interprets water with water. Based on the desire to give zakat, the meaning of the verse is that the polytheists combined three vices: the vice of polytheism, the vice of ingratitude towards the Last Day, and the vice of miserliness. (**Indeed, those who believe and do righteous deeds will have a reward beyond belief.**). That is, God Almighty rewards them and rewards them, but does not grant them any reward or reward because they are worthy of every honor.

Manna is also used in the sense of cutting, and the Arabs say: The travel has cut it, meaning it has cut it off. Interpreting the verse with both meanings is permissible, but the first is more likely.

God created the earth, verses 9–12:

(**Say, "Indeed, you disbelieve in Him who created the earth in two days and make equals to Him. That is the Lord of the worlds."** (9) **And He placed therein mountains above them and blessed therein. And He determined therein its sustenance in four days, equal to those who ask.** (10) **Then He turned to the sky while it was smoke, and said to it and to the earth, "Come, willingly or by compulsion." They said, "We will come." Obedient** (11) **So He divided them into seven heavens in two days, and revealed in each heaven its command, and We adorned the lowest heaven with lamps and preserved it. That is the decree of the Mighty, the All-Knowing.** (12))

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the language :

Rawasi mountains. Its sustenance is the sustenance of the people of the earth. And he intended. What is meant by planetary lamps?

Parsing:

Whether is in the accusative case on the infinitive, i.e. Istiwat, Istiwaa, Istiwaa. Willingly or unwillingly is a noun in the adverb, i.e. willingly or unwillingly. And seven heavens are free from the conscience of their decrees. Preservation is focused on the source.

Meaning:

(**Say**, "**Indeed**, **you disbelieve in Him who created the earth in two days and set up rivals to Him**. **This is the Lord of the worlds**."). There is no time or place before the creation of the universe, nothing at all except the One, the Supreme, and therefore what is meant by the two days is the two batches or phases - as was said - and this was discussed in the interpretation of verse 53 of Surat Al-A'raf, vol. 3, p. 338. By the way, we mention what some writers said about some of the verses: "The style of the Qur'an differs from all styles. When it refers to a scientific issue, it does not present it as natural scientists present it with equations and details, but rather presents it." With a sign, a symbol, and a fleeting glimpse of a word that his contemporaries might not understand, but he knows that history and the future will explain this word and confirm it in detail. This truth came from Ibn Abbas about 14 centuries ago when he said: Do not interpret the Qur'an, time interprets it. That is,

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do not delve deeply into the interpretation of the cosmic verses, for the progress of science is sufficient to reveal their secrets.

(**And He placed mountains above it**) That is, mountains above the earth and the like. Verse 15 of Surah An-Nahl: (**And He placed mountains upon the earth, lest it lead you**). (**And He blessed it and ordained its sustenance within four days, equal to those who ask**.). God Almighty has blessed all the plants, minerals, petroleum, and other things it contains. What is meant by the proportion of its sustenance is that the good things on earth are in proportion to the number of living people on it who need sustenance, no matter how great their number.

A group of commentators said: The first two days are part of the four days, meaning that the creation of the earth and the determination of sustenance in it, all of this was completed in four days of God's days, and what is meant by the questioners here is everyone who needs sustenance, regardless of whether it indicates that God did not make the best of the earth for one kind or another, or one group without another, but rather all of creation is equal in His provision and bounty, and if one is found hungry, then it is the oppression of the weak by the strong. See the interpretation of verse 56 of Surat Al-A'raf, vol. 3, p. 340, paragraph: "God reformed the earth and man corrupted it."

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What is the solution to the problem of hunger?

And according to what God Almighty says about the earth: (**And He blessed it and ordained its sustenance in it**) We refer to those who said: The primary reason for the existence of hunger in the world is the expansion of the earth's population and its increase day after day. The earth's sustenance and resources do not meet the needs of

the population, and are not proportional to the increase in the production of children. Then these people disagreed among themselves regarding the solution to this problem. Someone said: The solution is the inevitability of devastating wars, and the killing of people by the millions until a balance is achieved between the population and food production. This opinion was promoted by those who own the military industry, along with those who monopolize the earth's resources. And their capabilities, and they accumulate wealth at the expense of millions and their misery and misery.

Others said: If it is not war, then let it be deadly diseases and epidemics. A third opinion spread, which is birth control and planning. There is no harm in this opinion, as birth control is a natural and legitimate right for every human being, provided that the determination is before the existence of offspring, and even before the sperm settles in the uterus and is ready to form the fetus. As for the opinion that says it is necessary for epidemics to spread, it is infected. The first statement is sufficient here, as those who say it are merchants of colonial wars, owners of monopolistic companies and economic control over poor, developing countries.

The first cause of the problem of hunger lies in the struggle between evil forces over the earth's bounties and the monopoly of its resources, and in the well-being of the few at the expense of the misery of the many, and in the burning of agricultural crops to maintain high prices and high prices, and in the dumping of thousands of tons of toxic chemical substances on villages and farms in vast, vast areas in Vietnam and elsewhere, and in directing science to military production and the military industry.

If science were directed to peaceful production only, the earth's resources would exceed the needs of its people and livelihoods would be like dirt. The "UNESCO

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Magazine" published a study in which it stated: The costs of one large missile are sufficient to build 75 hospitals, each with a hundred beds and full equipment, or to purchase fifty thousand agricultural tractors that can plow millions of acres instead of plowing them with bombs of destruction... The United States has spent

The Vietnam War alone cost 400 billion dollars without ending the war... Aren't these billions some of the earth's bounties and blessings? If it had been spent on agriculture, it would have been sufficient to cultivate all the deserts, seas, and some planets as well, and the people of the Earth and others like them would have lived in happiness and prosperity.

Also, if the opinion was correct that says: The earth's goods and sustenance do not meet the needs of its people, this would mean that God did not improve the estimation and management, and that he made a mistake in counting the earth's population over the course of time, or that he made a mistake in estimating what they need of food.. God is exalted above what the ignorant people say.. The solution to the problem of hunger is not through wars, nor through the spread of epidemics, nor through birth control, and there is no point in this limitation as long as there are oppressors among the people. He is oppressed, and he eats and is eaten, but the solution to this problem is to remove the obstacles that stand between man and his means of livelihood, which is to exploit the earth's bounties to produce food and clothing, and to meet everything the present and future man needs.

(**Then He turned to the sky while it was smoke**, **and said to it and to the earth**, "**Come**, **willingly or by compulsion**." **They said**, "**We come**, **willing**."). He meant it, and they said, "We came willingly," as a metaphor for God's power and the universe's submission to His command. The verse indicates that space before

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the creation of the planets had something like smoke in it. (**So He spent them over seven heavens in two days**). The seven heavens are the seven upper space universes, not the seven planets. See the interpretation of verse 17 of Surat Al-Mu'minun, vol. 5, p. 362, paragraph "The Meaning of the Seven Heavens." As for the two days, they are the two batches or the two phases, as it was said.

(**And He revealed its command in every heaven**) That is, He created in every heaven what is in it of the stars and other things that He knows from my Lord (**And We adorned the lowest heaven with lamps**) They are the planets that shine like lamps (and for protection) God preserves the planets by continuing in one direction (**That is the decree of the Mighty**, **the All-Knowing**). This is a reference to all that came before regarding the creation of the earth and its sustenance, and the creation of the sky, its adornment, and its preservation. This can only be done by one who is capable, wise, and managing and knowing.

This is all the understanding and knowledge we have in interpreting these verses. We mention it with caution

We believe in God and His power, and in all the unseen He referred to Him in His book with a word whose meaning we do not know on His face and whose secret we do not understand in reality. And if we persist in seeking more knowledge, we will find before us nothing but quoting from the books of specialists, although they do not provide conclusive proof of what they prove and deny except a little. Whoever wants to know their sayings should refer to the book "The Wonderful Universe" by Qadri Hafez Tuqan and the book "With God in Heaven" by Ahmed Zaki and others.

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I warned you of a thunderbolt, verse 13–18:

(But if they turn away, then say, "I warn you of a thunderbolt like the thunderbolt of Ad and Thamud." (13) When the messengers came to them from before them and behind them, declaring that you should worship none but God. They said, "If our Lord had willed, He could have sent down angels. For indeed, we disbelieve in that with which you were sent." (14) As for Ad, they were arrogant on earth without right, and they said, "Who is stronger than us?" Strength: Have they not seen that God, who created them, is mightier than them in strength? And they used to deny Our signs. (15) So We sent upon them a harsh wind in bad days. We will certainly make them taste the torment of disgrace in the life of this world, but the torment of the Hereafter will be more disgraceful, and they will not be helped. (16) And as for Thamud, We guided them, so they preferred blindness rather than guidance. Then the thunderbolt of humiliating punishment overtook them for what they had been earning (17) And We saved those who believed and feared (18))

the language :

A bolt of doom from the sky. And a cold, deadly smell. And sad feelings. The easiest thing is humiliation.

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Parsing:

The source of "Do not worship" is a noun in the deleted preposition, meaning it came to them not to worship anyone other than God. He returned as a beginner and they were arrogant about the news. And the power of discrimination.

Meaning:

(**But if they turn away**, **then say**, "**I warn you of a thunderbolt like the thunderbolt of Ad and Thamud**, **when messengers came to them from before them and behind them**, **declaring that you should worship none but God**."). Conscience: They turned away from the polytheists of the Arabs, and those who were addressed by the words of the Messenger of God (may God bless him and grant him peace), and those before them and behind them, is a metaphor for the exaggeration of the messengers and their diligence in preaching and warning, and that they followed every path for their guidance, but Satan took possession of them, and his suspicion of them came true as he said: (**I will surely guide them on your straight path**. **Then I will certainly come to them from before them and behind them and from their right and from their left**.) 17 Al-A'raf. The meaning is: Say, O Muhammad, to those who disbelieve in you and your message: You have denied Ad and Thamud to be the messengers who called you to what I called you to of monotheism, and they made every effort to guide them, and when they insisted on going astray, God punished them with the torment of this world and the hereafter, and I am a warner to you that what befell them will befall you. (**They said**, "**If our Lord had willed**, **He could have sent down angels**. **Indeed**, **we disbelieve in what you were sent with**."). Ad and Thamud responded to the messengers with a lie, because according to their claim, God does not send to people a messenger from among themselves, but rather sends him from among the angels.

TAFSIR MUSHAF FATIMA AL-EHR SALAM VOL 6 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

We refuted this statement when interpreting verse 8 of Surat Al-An'am, part 3, p. 164.

(**As for Aad**, **they were arrogant in the land unjustly and said**, "**Who is stronger than us in strength?**"). His saying "unjustly" is a matter of clarification and emphasis, because arrogance does not come from a creature except through falsehood, especially if it is about the worship of God, and Aad was arrogant about it and despised the weak, and said: We are too strong and too great for anyone to harm us. (**Have they not seen that God**, **who created them**, **is more powerful than them?**). This is an intuition that does not need evidence. Imam Ali (peace be upon him) said: Every powerful person other than God is humiliated, every powerful person other than Him is weak, every owner other than Him is owned, every scholar other than Him is learned, and every powerful person other than Him is able and incapable. (**And they denied Our signs**).

They disbelieved in the cosmic evidence indicating the unity and greatness of God, and said: Everything in the universe of life, rulings, and order is the work of nature.

(**So We sent upon them a roaring wind in bad days**, **that We would make them taste the torment of disgrace in the life of this world**, **and the torment of the Hereafter will be more disgraceful**, **and they will not be helped**.). God Almighty took them in this world with a cold wind in days that were bad and disgraceful to them, then they completed the torment in the Hereafter with something more severe and disgraceful than the torment of this world.

(**As for Thamud**, **We guided them**, **but they preferred blindness rather than guidance**, **so the thunderbolt of the humiliating torment overtook them**

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because of what they had been earning.). This verse clearly indicates that man has a choice and is not subject to it, because it says: God guided Thamud to the path of salvation, commanded them to follow it, warned them against disobedience, showed them the path of destruction and forbade them from it, and warned them of the evil consequence if they took it, but they preferred it over the path of salvation, so their reward was calamity and loss. (**And We saved those who believed and feared**) God Almighty saved them because they took the path of salvation. We mentioned earlier about Ad in verse 50 and what follows of Surah Hud, Part 4, p. 239, and about Thamud in Verse 61, p. 244 of the same Surah and volume.

Their hearing and their sight bear witness against them, verses 19–24:

(**And on the Day when the enemies of God will be gathered to the Fire, they will be distributed** (19) **until when they come to it, their hearing and their eyes and their skins will bear witness against them as to what they did** (20) **And they said to their skins, "Why have you testified against us?" They said, "God, who gave all things speech, gave us speech. He created you the first time, and to Him you will be returned."** (21) **And you were not**. (22) **You concealed yourself lest your hearing, your sight, or your skin should bear witness against you, but you thought that God does not know much of what you do**. (22) **And that is Your suspicion that you thought about your Lord has destroyed you**.

Then you have become among the losers. (23) **But if they are patient, then the Fire is their abode; but if they ask for reproach, then they are not of those who reproach**. (24))

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the language :

The one who rebukes and prevents, and they distribute, meaning that the angels rebuke the people of Hell and prevent them from chaos. And a resting place. And they should find it difficult to apologize and ask for satisfaction.

Parsing:

And "day" is in the accusative case with a deleted verb, i.e. "And remember the day when it will be gathered." And even very. If "what" is redundant. That is a subject, and your thought is an alternative or conjunction, an explanation of that, which is an attribute of your thought, and they wanted you to report that.

Meaning:

(**And on the day when the enemies of God will be gathered to the Fire**, **they will be distributed**). These verses that we are considering are related to the previous verse, which are: (**But if they turn away**, **say**, "**I warn you of a thunderbolt like the thunderbolt of Ad and Thamud**.") ..And also tell them, O Muhammad: Tomorrow the angels of torment will regularly drive criminals to Hell. Whoever stays behind, they will rebuke him, and whoever tries to escape will be repelled. The point is that they will have no escape from the torment of the fire.

(**Until**, **when they came to it**, **their hearing**, **their eyes**, **and their skins bore witness against them as to what they were doing**.). There is nothing on the Last Day except judgment and recompense... Some verses indicate, including this verse that we explain, that God does not punish the criminal on that day except after he is convinced that he is a sinner deserving of punishment. These are some of the differences between the rule of the ruler in this world where he implements it.

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The ruler is in every situation, whether the convict is convinced of it or not, and he clarifies God's ruling in the afterlife, for God Almighty does not implement it until he convinces the convict that he deserves punishment. For this reason, witnesses accumulate against the criminal. The bearers of the debt bear witness to him that they have conveyed to him what God has permitted and forbidden, and the angels bear witness that he disobeyed and rebelled, and the record of his deeds records his every word and deed. If the criminal shows a lack of conviction in all of this evidence, God has raised up a witness against him from himself, so his skin bears witness to him that he touched forbidden acts such as adultery and its precursors, and his hearing bears witness to him that he heard the truth and turned away from it, and his sight bears witness to him that he saw signs of oneness and denied it, and other vices and evils.

The verse indicates a precise meaning, which is that the condition for a witness is that he should not be biased, and the criminal may have imagined that the informers and angels had inclined their testimony to God because they do not disobey Him and by His command they act, so God Almighty appointed witnesses against the criminal's soul from himself to ward off this illusion, even if it was false. In some narrations, the servant tomorrow addresses his Lord and says: Did you not protect me from injustice? The answer comes to him: yes. So the servant says: I do not allow myself to bear witness against myself except as a witness from myself, and then God Almighty commands His members to bear witness against Him. Then the guilty servant says to his members: Far away, but damn it, how much I fought for you.

(**And they said to their faces**, "**Why have you testified against us?**")? And in their saying this is a sign that some criminals did not accept the testimony of

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informants and angels, and that they imagined that this rejection would benefit them, had it not been for God raising up witnesses over them from within themselves. Their organs speak in this world with the language of the situation, and the wisdom and mastery within them testify that God is the Originator and the Returner, and they express this clearly in the afterlife as well. The commentators differed as to how the organs would testify against their owners tomorrow. Some say: God will show signs on them that indicate the crimes they committed. He said: God speaks it in truth. This is correct because the apparent meaning of the verse indicates it, but the mind does not reject it.

(**And you did not hide it lest your ears**, **your eyes**, **or your skins should bear witness against you**, **but you thought that God does not know much**. That is, what you are hiding **What you do**). I thought, I thought,

You criminals committed sins and crimes behind the scenes for fear of people, not for fear of God, as you believed that God does not know what you do in secret, and that your limbs will not bear witness against you on the Day of Judgment because you do not believe in Him. (**And that is your assumption**, **because you thought about your Lord**. **He caused you to lose**, **and you became among the losers**.). This false belief is what led you to hell and a miserable fate. This also applies to those who believe in the Last Day theoretically, and disbelieve in it practically, as they belittle people but not God. Rather, they are worse off than those who denied the resurrection and the power of God because they disobeyed while they were certain that God is with them, hearing and seeing, and that nothing is hidden from him on earth or in heaven.

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(**If they are patient**, **then the Fire is their abode**, **but if they are patient**, **then they are not of those who will be blamed**.). If criminals are patient in Hell, it is their portion and their abode, and there is no salvation for them from it, and if they seek satisfaction from God, He will not be satisfied with them: (**And if they cry out for help**, **they will be helped with water like clay that scalds the faces**. **What an evil drink**, **and how miserable is the comfort?**) - 29 Al-Kahf.

And those who disbelieved said, "**Do not listen to this Qur'an**," **verses 25–29**:

(**And We appointed for them companions**, **and they beautified for them what was before them and what was behind them**, **and the word became binding upon them concerning nations which had passed away before them of the jinn and mankind**. **Indeed**, **they were losers**. (25) **And those who disbelieved said**, "**Do not listen to this Qur'an**," **but distort it in it**, **perhaps you will prevail**. (26) **Then We will surely make those who disbelieve taste a severe punishment**. **And We will certainly recompense them with the worst of what they used to do**. (27) **That is the recompense for the enemies of God**. **The Fire will be theirs therein**, **the abode of eternity**, **as a recompense because they denied Our signs**. (28) **And those who They disbelieved**. **Our Lord**, **show us those who led us astray of the jinn and mankind**. **We will place them under Our feet so that they may be among the lowest**. (29))

the language :

We prepared. Qarāna is the plural of Qarān. Any speech that has no meaning or benefit is idle talk.

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Parsing:

That is a beginning, and the punishment of God's enemies is news. And fire is a substitute for punishment. Punishment is in the accusative case, meaning he will be rewarded with fire as a punishment.

Meaning:

(**And We appointed for them companions**, **and they beautified for them what was before them and what was behind them**.). What is meant by what is before them is this world and its ruins, and what is behind them is the Hereafter, which is just a myth among the ungrateful. The meaning is that God Almighty has prepared for the criminal tyrants evil companions who tempt them with evil deeds and deny them good deeds.

She asks: If God is the one who appointed for them those who would tempt them to misguidance and disobedience, then it is unjust and unjust for Him to punish them and say: "It is right for them to say," meaning torment?

The answer: God Almighty did that to them after they took the path of misguidance and temptation due to their bad choices. Almighty God made that clear in verse 36 of Surat Al-Zukhruf, where He said: (**And whoever neglects the remembrance of the Most Gracious**, **We will appoint for him Satan**, **and he will be his companion**.). And he said: ("**And when they deviated**, **God made their hearts deviated**. **And God does not guide the disobedient people**.) - 5 grade. This is presented over and over again.

(**And it became true for them to say regarding nations that had been devoid of jinn and mankind before them**, **that they were losers**.). They transgressed

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and transgressed, so they deserved torment just as people like them deserved from past nations. The verse indicates that the jinn are nations and generations, and that among them are messengers and prophets, and that some of them are righteous and some are less than that, just like humans. (**And those who disbelieved said**, "**Do not listen to this**."

the Qur'an and negate therein that perhaps you will prevail.). The tyrants were astonished when they saw the impact of the Qur'an and its authority on souls, and they were confused: What would they do after they were unable to combat it with proof and meet argument with argument? Then they agreed to fight it with falsehood, describing it with magic and myths, and responding to its recitation with confusion and delirium. With this absurdity and ignorance they support their falsehood, and they want to extinguish the light of the Qur'an. And if their saying: ("**And negate therein that you may prevail**.") If it indicates anything, it indicates their acknowledgment of their inability except through idle talk and delirium, and that the Qur'an is the fortress of God, which has made human thought incapable and incapable throughout the ages and ages.

(**Indeed**, **We will certainly make those who disbelieve taste a severe punishment, and We will reward them with the worst of what they used to do**.) The work of criminals is divided into two parts: bad and worse, as well as the punishment, because (**Whoever does an evil deed will not be rewarded except the like of it**.) - 40 Forgiver, but God Almighty mentioned the worst of their deeds to show that their recompense tomorrow is the worst recompense, exactly like their deeds. (**That is the recompense of the enemies of God**, **the Fire**. **They will have therein the abode of eternity**, **a recompense for what they denied Our**

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signs.). This is a reference to the reward for the worst deeds, which is eternity in the fire of Hell, and this eternity has been made by God the reward of every denier and stubborn person for what God has established as clear evidence of His Oneness and His greatness. The verse indicates that the denier and the polytheist have no excuse at all, and that ignorance is only an excuse in cases other than disbelief and polytheism, because the evidence of Oneness is neither ambiguity nor concealment, and knowing it and believing in it requires only consideration. Free from fancy and tradition.

(**And those who disbelieved said**) Of the weak followers: (**Our Lord**, **show us those of the jinn and mankind who have led us astray**.) Followers (**We will place them under our feet so that they will be among the lowest**.). They asked God Almighty to guide them over those who led them astray, among the devils of mankind and the jinn, so that they would trample them underfoot and be in a place deeper than their place in Hell.. But God Almighty was sufficient for them, as He punished each for his bad and worse sin.

They said, "**Our Lord is God**," **then they remained steadfast**. **Verse 30–36**:

(**Indeed**, **those who said**, "**Our Lord is God**," **and then remained upright**, **the angels descend upon them**: "**Do not be afraid**, **nor do you grieve**, **but give good tidings of the Paradise that you were promised**." (**30**) **We are your guardians in the life of this world and in the Hereafter**, **and you will have therein whatever your souls desire**, **and you will have therein whatever you call upon** (**31**) **a revelation from the Forgiving**, **the Merciful** (**32**) **and from Better in speech than he who calls to God and does righteousness and says**,

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"Indeed, I am of those who submit." (33) And good and evil are not equal. Repel with what is best. Then, behold, good and bad are not equal. Between him and you is enmity, as if he were a close friend. (34) And none receives it except those who are patient, and none receives it except those possessed of a great portion. (35) Or they will make you distressed. From Satan emanates, so seek refuge in Allah. Indeed, He is the All-Hearing, the All-Knowing (36))

the language :

Hosting is what is prepared for the resident, and what is meant here is sustenance and giving. Insulting in language is prodding and nudging, and Satan's prodding is his temptation to evil.

Parsing:

A descending is in the accusative case, i.e., your Lord has sent down to you a descending, and it may be a case of "what you call upon," that is, from the relative noun. Or two conditional words "that" and "what"

The excess, and therefore the noun of emphasis was entered on Yanzighang because it does not enter into the conditional verb unless the condition is accompanied by an additional "what".

God, man and work:

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Whoever follows the verse of the Wise Qur'an will find that it indicates, through its meaning and meaning, that work with faith is everything for a person. Here's the proof.

1 - Verses that state that the first purpose and greatest wisdom of human existence is good deeds. Among these verses is the Almighty's saying: (**Who created death and life to test you as to which of you is best in deeds**) 2 - Blessed be He, who said: (**I did not create the jinn and mankind except to worship**). That is, to work. See the paragraph Why God created man when interpreting verse 33 of Surat Luqman.

2 - The verses that indicate that work is the scale on which a person is evaluated, such as the Almighty's saying: (**Every person is subject to what he has earned**) 21 At-Tur and his statement: (**You will not be rewarded except for what you used to do**.) 39 As-Saffat and His saying: (**And for everyone there will be degrees for what they did**) - 132 Al-An'am and other things.

3 - As for the Almighty's saying: (**Indeed**, **those who said**, "**Our Lord is God**," **then remained steadfast**.) It is clear and conclusive evidence that work is the only phenomenon that truly and truly reflects belief in God, and that any person who says: I am a believer without translating his belief into behavior and work in his relationship with his Creator, himself, and his society is a slanderer and a liar. It is superfluous to say that the purpose of the Qur'an regarding work is constructive and fruitful work, and that every statement that produces this work is within its ruling. We talked about integrity in detail in Part 1, p. 26, Part 5, p. 273.

4 - On top of all that, God Almighty demonstrated His existence and greatness through action. The Almighty said of someone who said: (**We will show them**

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Our signs on the horizons and within themselves until it becomes clear to them that it is the truth.) - 52 Fassilat. Then God Almighty mentioned many of these verses in His Book, we will suffice

With one of them: (**He created man and taught him explanation**, **the sun and the moon**, **taking into account**) - 4 The Most Gracious.

(**The angels descend upon them**: **Do not be afraid**, **do not be sad**, **and give good tidings of the Paradise that you were promised**.). Everything has a known deadline, and when the deadline comes for those who are steadfast in the divine path, the angels of mercy descend upon them with tranquility and good news that God has seen their work, is satisfied with their efforts, and has prepared for them the places of honor that He promised them on the tongue of His prophets and messengers. (**We are your guardians in the life of this world and in the Hereafter**, **and you will have therein whatever your souls desire**, **and you will have therein whatever you call upon – a descendant of the Forgiving**, **Merciful**.). The angels of mercy are still speaking to those who are upright.

And what you call for, that is, what you wish for, and the revelation is giving, and the meaning is summarized that the people of obedience and uprightness are with a merciful Lord, and they have whatever generous provision they desire. Ibn Arabi said in the Meccan conquests about this verse, which we can summarize by saying that the angels say to the sincere ones before they move from the abode of annihilation to the abode of permanence, saying to them: We are your guardians in this world because Satan was tempting you to deviate from the straight path of God, and we forbade you from it and you used to listen to us without him... And also we

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are your guardians in the hereafter because we bear witness to God of faith and uprightness.

(**And who is better in speech than he who calls to God and does righteousness and says**, "**Indeed**, **I am one of the Muslims**."). If we combine this verse with the Almighty's saying: (**They said**, "**Our Lord is God**," **then they remained upright**) We combined them into one statement - which results in us saying that true faith has three parts: the first is the declaration of faith in God. The second is working according to God's law, and the most important and greatest contribution is to serving humanity. The third is the call to God. It indicates the first (**They said**, "**Our Lord is God**.") That is, they announced it publicly, and the second indicates "then they remained upright" and the third (**He called to God**). Whoever combines these three characteristics has the right to claim Islam, and say: "I am one of the Muslims." And whoever says it without believing in God or being secure and does not contribute to the service of mankind and does not call to God is neither of Islam nor of the Muslims in any way, even if he is treated as they are in this world.

(**Good and evil are not equal**. **Repel with what is best**, **and then the one between whom and you there is enmity is as if he were a close friend**.). The speech in "Adfa and Wa Bainik" by Muhammad (PBUH). The context indicates

However, what is meant by good here is the good of the Messenger calling to God, which is his struggle and his patience in the face of harm for the sake of this call, and what is meant by bad is the evil of the foolish and ignorant of religion whom the Messenger has called to God, and the meaning is: a far difference between your

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work, O Muhammad, as you call to God and endure harm in His path, patient and seeking reward, and the work of those who responded to your call to God by turning away, harming, and slandering... Your work is prayers and good deeds, and their work is evil and curses. .. Despite that, you must be kind to them, be tolerant of them, and be patient with their foolishness. Among them are those who, if you met him with this tolerance, would return to his Lord and his mind, and his hostility towards you would turn into love, and his hatred into affection.

A human being, any human being, can make friends who fight with him with a kind word, and create enemies who fight against him with an evil word. The words of the righteous have been able to guide many of the ungodly, and end many problems between humans, and had it not been for them, blood would have flowed in rivers.

(**And none attain it except those who are patient**, **and none attain it except those with great fortune**.). The conscience that meets it goes back to this characteristic, which is repelling a bad deed with a good deed, and the person with great luck is the one who is pleasing to God. The meaning is that repelling a bad deed with a good deed is a great virtue that can only be attained by one who is patient in times of adversity and is honorable in the sight of God. In Nahj al-Balagha: Patience is to faith as the head is to the body, and there is no good in a body that does not have a head, nor in faith that does not have patience. It also includes: Reap evil from someone else's chest by plucking it from your own chest.

(**And if some temptation provokes you from Satan**, **seek refuge in God**. **Indeed**, **He is the All-Hearing**, **the All-Knowing**.). The speech is from Muhammad (PBUH), and the verse indicates in its content that man is vulnerable to error, and that he must be careful with himself, and not purify it as much as he has

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attained in terms of religion, knowledge, and reason. This verse was preceded by a single letter in verse 200 of Surat Al-A'raf, vol. 3, p. 439.

Falsehood does not come to him from before him or from his creation, verse 37–46:

(And among His signs are the night and the day and the sun and the moon: Do not prostrate to the sun, nor to

To the moon, and prostrate yourself to Allah who created them, if it is Him you worship. (37) But if they are arrogant, then those who are with your Lord glorify Him night and day. And they do not grow weary. (38) And among His signs is that you see the earth humbled, but when We send down water upon it, it shakes and shudders. Indeed, He who gave it life will revive the dead. Indeed, He has power over all things. (39) Indeed, those who deny Our signs are not hidden from Us. Is that better for the one who is thrown into the Fire, or the one who comes secure on the Day of Resurrection? Do what Whatever you wish, indeed, He is All-Seeing of what you do. (40) Indeed, those who disbelieved in the Remembrance when it came to them. Indeed, it is a Mighty Book. (41) Falsehood does not come to it from before it, nor does Behind it is a revelation from the Wise, the Praiseworthy (42) Nothing is said to you except what has been said to the messengers before you. Indeed, your Lord is Ever-forgiving and ever-present of a painful punishment. (43) Even if We have made it a foreign Qur'an. They would have said, "If only its verses had been explained in detail, foreign and Arabic." Say, "It is for those who believe a guidance and a healing." And for

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those who do not believe, "**in their ears is deafness**." **And it is blindness to them**. **These are being called from a far place**. (44) **And We gave Moses the Scripture**, **but they differed therein**. **And had it not been for a word that had preceded from your Lord**, **it would have been decided between them**. (45) **Whoever does good**, **it is for his own soul**, **and whoever does evil**, **it is for it**. **And your Lord is not unjust to His servants**. (46))

the language :

Humbled, lifeless. And it increased. Atheism is a deviation from the truth, and what is meant here is to challenge the Qur'an. And Hamid Mahmoud. The difference between a non-Arab and a non-Arab is that a non-Arab is someone who does not speak eloquently, even if he is an Arab, and a non-Arab is someone who is attributed to a non-Arab. One may refer to the other. And deafness.

Parsing:

The source is that you see a beginning and a message from its signs. Here you see a visual that requires one object, which is the earth. And humbled now. And we are safe from the conscience that comes. And those who disbelieve instead of those who are atheists, and the word that is deleted means that they will be punished or not hidden from us, and it was deleted from the second because the first indicates it. Mighty is an adjective for a book, and the phrase "it does not come to it" is a second adjective, and "revelation" is a third adjective. If it were not for the inflection tool, meaning "hello". A non-Arab predicate of a deleted subject is also an Arabic predicate, meaning a non-Arab writer and an Arab prophet. So he himself is attached to the omitted predicate of an omitted subject, that is, he made it for himself.

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Journey to the moon:

(**Among His signs are the night and the day and the sun and the moon**.). Glory be to Him, in His Mighty Book, mentioned many cosmic verses and their significance to the Creator and His attributes, and among those verses are the difference between night and day, and the creation of the sun and the moon. See the interpretation of verse 27 of Surat Al Imran, Part 2, p. 37, and the interpretation of verse 37 and what follows it from Surat Yasin, and verse 5 of Surat Al-Zumar, and other verses in which night and day, the sun and the moon are mentioned.

On the occasion of mentioning the moon in this verse, we point to the important global event, which is the flight of the American astronauts Wong and Edwin to the moon in the summer of 1969. People talked about it a lot, and more than one person asked me about religion's opinion on this matter.

The trip, and I responded with a speech that was published in the newspapers, then I included it in the fifth volume of Al-Tafsir Al-Kashif, marking some verses. When the printing press operator arrived at it, I felt from deep inside an advisor telling me to abandon it, so I advised him without knowing the reason.

Shortly after completing the printing of the fifth volume, it became clear to me that the good had happened, because I read in the Egyptian newspaper Al-Akhbar, issue 02/06/1970, an article translated from the Soviet newspaper Pravda by two prominent scientists in the natural sciences, namely the Soviet "M. Vasin" and "Asher Bakov." These two scientists were informed of the results announced by American scientists studying the moon's soil and the minerals present on its earth, and they said: "These The study rejects all common theories about the origin of the

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moon, and accepts only one explanation, which is that the moon is made precisely and precisely, and that the one who made it has an amazing supernatural force that possesses energies that no other being possesses." It follows from this that what materialists believe about the universe are mere illusions, and we quote from this article the following words:

"Modern scientific studies reject all the theories and assumptions that have been said about the origin of the moon, and begin with a new idea to solve this mystery. This new idea says that the making of the moon was done by the hands of "beings" advanced in their science and technical machines. Then its movement was "braked" by the highly advanced devices inside it. There are strange phenomena in the moon that are impossible to exist by chance, and the moon's makers worked very hard until they came up with them.

"The outer shell of the moon consists of two basic layers: the first is a heat-insulating layer, about 4 kilometers thick, and the second is 300 kilometers thick, and above it are various devices and machines designed to protect the engines. The moon, then, is an amazing product that can withstand long travel and stay in place for millions upon millions of years. But this question remains: If the moon was created by "advanced rational beings," where did these beings come from? Why did you go to such effort to create this planet? Just because it revolves around our planet itself? Here the new theory does not provide answers...but it believes that the assumption closest to the mind than anything else is that the moon is made, and its creation was controlled by an amazing force."

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This is the point and we saw from the article, I mean what the two communist scientists said: "The mind rejects every assumption and explanation for the existence

of the moon except one assumption, which is that the moon is made, and that the one who made it has amazing power." Yes, it is made and its maker has no partner or equal, and its engineering is what guided us to that. As for the saying of the two worlds: It was made by advanced beings... and braked by extraordinary, extremely precise devices... and that its makers exerted great effort in making it in order to bring it out. As for this saying, it is a clear acknowledgment that the precision and precision of the moon could not and could not have been created except by the Almighty, the Wise, like whom there is nothing like Him, and He is the Creator, the All-Knowing. We are certain that in the near future we will read clearer confessions that demolish the statements of the materialists and the theories of the atheists, and are proven by sense and experience. Behind this universe there is a compelling force that tells something to be, and it is. This is an inevitable result of the progress of science and the launch of the mind towards the wondrous universe. Here lies the secret of the Almighty's saying: (**Have they not considered the kingdom of the heavens and the earth and what God has created?**) 185 Al-A'raf. And he said: (**This is God's creation**, **so show me what He created those besides Him**.) 11 Luqman. And saying: (**Indeed**, **in that are signs for a people who use reason**.) - 4 Thunder.

(**Do not prostrate to the sun or to the moon**, **but prostrate to God who created them**, **if you worship Him**.). The conscience of females in their creation refers to night and day, the sun and the moon, or to all the planets, and God Almighty expressed them by the sun and the moon because they are the most apparent individuals. The jurists agreed in one word that the reader of this verse and whoever listens to it must prostrate, and some of them said: And even whoever hears it unintentionally. She addresses the Sabians who worshiped the stars because of their benefits. She addresses them and says to them: It is God who created the stars and

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subjected them to the benefits of His servants, and they are nothing but creatures like us who turn to Him in prostration and acknowledge their servitude to Him.

(**But if they are arrogant**, **then those who are with your Lord glorify Him day and night**, **and they do not grow weary**.). The pronoun "they were arrogant" refers to the worshipers of the stars, and the meaning is that if these people insist on polytheism, then God is free of them and of their worship because He has servants - the angels - who do not stop praising Him day or night. (**And among His signs is that you see the earth submerged**, **and when We send down water upon it**, **it shakes and shudders**. **Indeed**, **the One who gave it life will surely annihilate the dead**. **Indeed**, **He is Able to do all things**.). This meaning was repeated

In many verses and in various ways, including verse 5 of Surat Al-Hajj, vol. 5, p. 311.

(**Indeed**, **for those who disbelieve**, **Our verses are not hidden from Us**.). The polytheists criticized the Qur'an and said: It is magic, and they said: It is myths. And God is All-Knowing of what they say, and He tells them about it, and He takes them by it. (**Is the one who is thrown into the Fire better**, **or the one who comes safe on the Day of Resurrection?**)? This question carries its answer, and what rational person would say: Hell is better than Paradise, and fear is better than security? But the criminals were astonished by this intuition, and in reality they chose hell over bliss, and fear over security. (**Do whatever you want**. **Indeed**, **He sees what you do**.). This is a threat and a threat that they will face torment after they embarked on the path of disbelief and misguidance (**Indeed**, **those who**

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disbelieved in the Remembrance when it came to them). What is meant by mentioning is the Qur'an, and the news that it is deleted, i.e., they are being tortured.

Israel and the Qur'an:

(**Indeed**, **it is a Mighty Book**. **Falsehood does not come to it from before it nor from behind it**. **It is a revelation from the All-Wise**, **the Praiseworthy**.). God Almighty described the Qur'an as Mighty and that falsehood does not come to it. The meaning of Mighty is that He is the Conqueror and Conqueror with His clear arguments and conclusive proofs. As for preserving it from falsehood, commentators have mentioned five meanings for it, the closest of which is that everything in it of doctrine, law, news, and other things is truth about which there is no doubt. This was discussed in detail when interpreting verse 9 of Surat Al-Hijr, Part 4, p. 468. We mentioned there that Israel printed thousands of copies of the Qur'an, and distorted some verses, including verse 85 of Surat Al Imran, which became in Israel's Qur'an: And whoever desires a religion other than Islam, it will be accepted from him. This happened in 1968. Al-Azhar collected these copies and prevented them from spreading, but Israel came back again and forged other verses in 1969, including: (**And the Jews said**, "**The hand of God is bound**." **Their hands were bound**, **and they were cursed for what they said**.) Table 64, so Israel changed the word "cursed" to the word "they believed" and these copies flooded the markets of Lebanon, most of the Arab countries, Malaysia, Pakistan, India, Indonesia, Guinea, Ivory Coast, and Iran.. And on this very day, 02/25/70, the Beirut newspaper "An-Nahar" published that lawyer Farouk Saad, with his agency for the Al-Mashhad Al-Husseini Library and Printing House in Cairo, filed a lawsuit against an unknown person for the crime of forging an edition of the Holy Quran.

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They were imitated, distorted and modified, and the distorted copies were printed in West Germany at the "Cologne-Deutz" printing press.

Israel did not stop at this point in its war against Islam and the Muslims. It broadcast the distorted Qur'an on its radio, and Cairo Radio spent an entire month recording the Qur'an from Israel's radio. Israel also designed "radios" that only picked up its broadcast, which distorted the Qur'an, and sold it for the lowest prices. Israel did this and more in implementation of the Zionist principle declared by one of the Zionist leaders when he said: "It must "We use the Qur'an as a brand new weapon against Islam in order to destroy it."

We mention this as an example of the war that Israel is waging against Islam. Perhaps some kings and presidents and even some sheikhs who claim the name of Islam and work in secret for the benefit of Israel and those who support it will consider it. It is funny what some of the fake sheikhs say: Israel is better than others because it broadcasts the Qur'an rather than broadcasting it. Yes, Sheikh, it broadcasts it and even prints and publishes it as well, but it is fake and distorted in order to completely destroy Islam. Fake baptists.

(**What is said to you is nothing but what was said to the messengers before you**.). The polytheists of the previous nations said to their messengers and prophets: "Our hearts are hidden from what you are calling us to... This is nothing but fabricated magic... This is nothing but legends of the ancients... Your messenger who was sent to you is insane, etc..." And so he said to you, O Muhammad, the tyrants of your people, because the God who sent you and those who were before you is one, and his message is one, and the interest of the tyrants that prevents them

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from following the truth is the same in every time and place. (**Indeed**, **your Lord is Full of Forgiveness and Full of Painful Punishment**). The verse combines the mention of two opposites: pardoning a sin if its perpetrator repents, and accepting it if he persists in it. Thus, Glory be to Him, in many verses, He combines a promise with a threat and an encouragement with intimidation, so that the servant fears the punishment of God and fears it, and does not despair of His mercy, so he repents and returns.

(**And if We had made it a non-Arabic Qur'an**, **they would have said**, "**If only its verses had been separated from a non-Arab and a non-Arab**."). The Qur'an was revealed to the Arabs in their language, which they love and cherish, and some of their tyrants said to each other: "Do not listen to this Qur'an and negate it." If it was revealed in a language other than theirs, they would have objected and said: An Arab prophet and a non-Arab book? Thus they prepare a key for every door, and a lamp for every night.

There is no goal except to escape from the truth.

(**Say**, "**It is for those who believe a guidance and a cure**.") The Qur'an is a guidance for whoever seeks guidance and truth for the sake of truth, and a cure for whoever seeks healing from disbelief and hypocrisy. Imam Ali (peace be upon him) said: "In the Qur'an there is a cure for the greatest disease, which is disbelief, hypocrisy, and transgression." (**As for those who do not believe**, **there is deafness in their ears**, **and they are blind**.) The Qur'an is a guidance and light for the sincere, a blind for the eyes of the hypocrites, deaf to their ears, and a disease to their hearts. (**These are being called from a far away place**). The Qur'an called

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them in this world with the call of God, but they did not respond to it, even as if there was no call, or the call was far away and the ears could not hear it.. And also the caller will call them on the Day of Resurrection: Indeed, every plowman will be afflicted in his tillage and the outcome of his work is other than tilling the Qur'an, as in Nahj al-Balagha. The commentators said: The Almighty's saying: (**From a far away place**) An indication that they do not hear or understand, just like the one who calls with a voice far away from him that he does not hear or understand... It is noted that this meaning contradicts the desired purpose of the call because it is not heard. It is most likely that the Almighty's saying: "From a far away place" refers to the fact that the shout comes from the sky, but everyone hears it, and this is indicated by the Almighty's saying: (**The day a caller calls from a nearby place**, **the day they hear the cry of truth**.) - 42 A.H.

(**Indeed**, **We gave Moses the Scripture**, **but they differed therein**.). What is meant by the Book is the Torah, and they differed about it when it was revealed, so who is a believer and a disbeliever, and they also disagreed about the Qur'an when it was revealed, so who is a believer in it and who is a disbeliever. (**Had not a word preceded from your Lord**, **it would have been decided between them**.). His Almighty wisdom has willed that the punishment of criminals be delayed until the day they are resurrected, and had it not been for that, neither a tyrant nor a sinner would have been left behind. (**And they are in doubt about it**). The pronoun that they belong to the Arab polytheists, and the pronoun that it refers to the Qur'an, and what is meant by doubt here is to argue without knowledge and truth, and the meaning is that they argue about the Qur'an, but with ignorance and falsehood. This verse was presented in its literal text in Surah Hud, verse 110, vol. 4, p. 272. (**Whoever does good**, **it is for his own soul**, **and whoever does evil**, **it is for it**, **and your Lord is not unjust to His servants**.). This meaning is repeated in many

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verses, including verse 54 of Surat Yasin: (**Today no soul is wronged at all, and you will not be rewarded except for what you used to do**.). Verse 17 of Surat Ghafir: (**Today every soul will be rewarded for what it has earned. No injustice today**.) There are many other verses that state that man has a choice, not a choice.

Part twenty–five

To Him will be returned the knowledge of the Hour, verses 47–50:

(**To Him will be returned the knowledge of the Hour and of the fruits that emerge from its sleeves and of the females that will conceive or give birth except with His knowledge. And on the Day when He will call them, "Where are my partners?" they said. We have made you heard. There is not from us any witness**. (47) **And what they prayed to before has gone astray from them, and they thought that they would have no refuge**. (48) **Man never tires of supplicating for what is good, even if Evil has touched him, and he is miserable and despondent**. (49) **And if We make him taste mercy from Us after adversity has befallen him, they will certainly say, "This is for me." And I do not suspect that the Hour is coming, even if I return to My Lord, indeed, with Him is good for me. So, We will certainly inform those**

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who disbelieve of what they have done, and We will certainly make them taste a severe punishment. (**50**))

the language :

What is meant by the Hour here is the Day of Resurrection. Al-Kamam is the plural of "Kamaf" with Kasra Kaf, which is the wrapper of the fruit before it appears. And your ears informed you. And Muhais is a smuggler. He never gets tired, and what is meant by goodness here is money, prestige, health, and children. What is meant by mercy is everything that pleases a person, and its opposite is adversity.

Parsing:

It does not come out and does not carry a negated "what". From the fruits of the additional "from" and the fruits of the subject, it emerges. Among its sleeves is related to the deleted attribute of fruits. And with His knowledge, it is related to something that is deleted, that is, unless it exists by His knowledge. And they have no Muhays, "from" is an appendix, and Muhays is a subject and a predicate for them.

Among the supplications for goodness is any of his supplications for goodness. Fayous is a predicate that is deleted, meaning it is Yayous. The lam is for the oath and that is a conditional. And let them say that the answer to the oath is prevailing, blocking the answer to the condition.

Meaning:

(**To Him will be returned the knowledge of the Hour**). No one knows when the Hour will come except God alone. In Nahj al-Balagha: You and the Hour are in

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a century. The qarn is the rope, meaning that the person is connected to it. And whoever dies, his resurrection has occurred (**And what fruits emerge from their sleeves**, **and what females they bear**) (1) (**And do not put it down except with his knowledge**). A similar example is presented in verse 59 of Surat Al-An'am, vol. 3, p. 200 (**And on the day when He calls them**, "**Where are my partners?**" **they say**, "**Let us hear you; there is not among us any martyr**."). Tomorrow, God Almighty will ask the polytheists, rebuking: Where are you? Will they support you or will they be victorious? They say to God Almighty: We told you that none of us bear witness on this day that you have a partner (**And what they called on before has gone astray from them**.). On the Day of Resurrection, a person will not find an idol, money, child, trick or means, nothing except reckoning and reward for deeds. (**And they thought they had no refuge**). Tomorrow the cover will be revealed for the criminals and they will become certain that there is no escape from torment.

(**A person never gets tired of praying for goodness**, **and if evil touches him**, **he becomes miserable and despondent**.). A person insists on seeking money, prestige, health, and security, and he goes to extremes in this without getting tired or interrupted. If he is afflicted with something from this world, his strength weakens, and he despairs of God's mercy. (**And if We give him a taste of mercy from Us after the calamity that has befallen him**, **they will certainly say**, "**This is for me**."). He seeks the world with urgency, and despairs if he misses any of it, and if God saves him from the ordeal he is going through, he says: I survived with my strength and strength, and no one has any credit over me... and only those who are right and of sound mind are safe from this deadly arrogance.

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(1). The latest medical research findings are that it is possible to know the sex of the fetus: whether it is male or female, starting from the third month. See the interpretation of verse 34 of Surat Luqman.

(**And I do not think that the Hour will come, but if I return to my Lord, I will surely have goodness with Him**.). The words are still those of the arrogant ignorant, and their meaning - in his words - is that I am the one who did and did in the life of this world, but as for the resurrection after death, which those who believe in him fear of me, it is an illusion... And if it is true, then I will have better and better livelihood and status in the hereafter because I am worthy of every honor... And if this ignorant person has no sin except this arrogance, it is sufficient sin. This was presented more broadly in verses 32-44 of Surat Al-Kahf, pp. 126-131.

(**We will certainly inform those who disbelieve of what they have done, and We will certainly make them taste a severe punishment**.). There is no evil that a person commits in this life except that he will find knowledge of it tomorrow with God, and He will ask him about it and punish him for it with what he deserves. If they are of the type of major sins such as disbelief, polytheism, and injustice, God will make the one who commits them taste the greatest punishment, and if they are less than that, then the punishment will be lesser, with the knowledge that every affliction short of Hell is a cure.

We will show them Our signs in the horizons, verses 51-54:

(**And when We bestow upon man, he turns away and turns away from it, and when evil touches him, he is the recipient of great supplication**. (**51**) **Say**, "**Have you considered if it is from God and then you disbelieve in it?**"

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Who is more astray than he who is in distant discord? (52) **We will show them Our signs on the horizons and within themselves until it becomes clear to them that it is the truth**. **Is not your Lord sufficient? Indeed**, **He is a witness over all things**. (53) **Indeed**, **they are in doubt about the meeting with their Lord**. **Indeed**, **He encompasses all things**. (54))

the language :

A person's side is one of his two parts, and distancing himself from his side is a metaphor for his arrogance. And very wide.

See, tell me. Far-reaching discord, disagreement is arrogance and stubbornness. The horizons are the diameters of the heavens and the earth.

Parsing:

Thus, he has a supplication as a predicate of an omitted subject, meaning he has a supplication. The source is that the truth is an actor that becomes clear. The "ba" in "your Lord" is redundant, and your Lord is an active one who suffices. The source is that He is in charge of everything instead of your Lord. Otherwise, an alert tool.

Meaning:

(**And when We bestow blessings upon a person**, **he turns away and stays away from him**, **and when evil touches him**, **then he has great supplication**.). If one is rich, there will be turmoil and temptation, and if one is poor, there will be despair and weakness, as Imam Ali (peace be upon him) said. A similar example was

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presented in Surat Yunus, verse 12, vol. 4, p. 139, Surat Hud, verse 9, vol. 4, p. 212, and Surah Al-Isra, verse 83, vol. 5, p. 78.

(**Say**, "**Have you considered if it is from God and then you disbelieve in it? Who is more astray than he who is in distant discord?**). The speech in: Have you seen those who disbelieve in the Qur'an, and the discord that is far from dispute is arrogance and stubbornness... God Almighty commanded His noble Prophet to say to them: Do you claim that the Qur'an is myths? Tell me, what would be your situation and your fate if the Qur'an was the truth from God, and you disobeyed it out of arrogance and stubbornness. Do you not have mercy on yourselves and take precautions against the torment of the Fire?

The universe is the Great Qur'an of God:

(**We will show them Our signs on the horizons and within themselves until it becomes clear to them that it is the truth**.). God Almighty provides evidence for His servants in order to convince them of His existence, the validity of His religion, and the truthfulness of His books and messengers. He provides them with evidence of this from sense and observation from themselves and from the universe that is visible to the eye. He reveals the evidence in them, and alerts the minds to the creation of the heavens and the earth, and the difference of the night.

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And the day, and the movement of the winds and clouds, and the revival of the earth after its death, and the movement of the planets and their benefits, and the creation of man in the best manner, and so on, which man perceives with his senses and which conclusively indicates the existence of God, and that He alone is the Creator who is in control of all things.

If God Almighty relies on sensory evidence to convince His servants, He addresses them by saying: (**So consider**, **O you who have sight**) - 2 Al-Hashr, meaning the eyes, and his saying (**Do you not see?**) 27 Prostration If this is the case, how can it be said that religion is unseen and does not depend on sense and experience? No, he proves by sense and observation what is hidden from the eye just as we prove the mind of the rational person from his words and actions, and natural scientists prove by sense many of the facts that cannot be perceived by sense and sight, and in this way the error of some writers becomes clear in his saying: "God always accepts from those who believe in the unseen without the need for proof and without the need for sight - Sabah Al-Khair Magazine 02/26/1970" .. This, until all Muslim scholars agreed On the necessity of looking to know God Almighty and believe in Him, basing this on the rule of reason and Qur'anic verses, but no writer says the opposite... and yet he confronts the interpretation of the Qur'an.

Ibn Arabi said in the Meccan conquests: You cannot deny what you see, just as you cannot be ignorant of what you know, and you see existence, and you know it with certainty, and it is letters, words, surahs, and verses that speak of the existence of their author, who is God, even if you do not see him. Existence is the grand Quran of God to which falsehood does not come from before it or from behind it. See the interpretation of verse 4 of Surat Al-An'am, vol. 3, p. 161, paragraph: "There is no dictatorship on earth or in heaven."

(**Is it not sufficient that your Lord is a witness over all things?**). After God Almighty said that He establishes evidence for His servants in the horizons of the heavens and the earth and within themselves that God is true, the Qur'an is true, and the prophecy of Muhammad is true, after this He said: And sufficient is His evidence, the Almighty, a just and truthful witness to that. The Sufis said about the

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meaning of the verse: God is the one who bears witness and indicates the existence of others, but He does not need a witness from others to indicate it.

(**Indeed**, **they are in doubt about meeting their Lord**.). They only disbelieved in the Qur'an because they do not believe in the unseen and the reward.. And this is a warning that whoever does not believe in meeting God will not be guided to goodness. (**Indeed**, **He encompasses everything**) He knows the outward appearance of His servants and their inwardness, and He rewards each according to what his hands have earned, if good, then good, and if evil, then evil. And for this reason, He punishes those who disbelieved in meeting Him and disbelieved in His Book, as a recompense for what they used to earn.

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Surah Ash-Shura

53 Meccan verses. It was said: Except for a few verses.

In the name of God, **the most gracious**, **the most merciful**

Thus is revealed to you, **verse 1-8**:

(**Ham** (1) **Asq** (2) **Thus He reveals to you and to those before you Allah**, **the Mighty**, **the Wise** (3) **To Him belongs whatever is in the heavens and whatever is in the earth**, **and He is the Most High**, **the Great** (4) **the heavens are almost They will burst forth from above themselves while the angels glorify the praises of their Lord and seek forgiveness for those on earth**. **Indeed**, **it is Allah who is the Forgiving**, **the Merciful**. (5) **And those who**

They have taken apart from Him as guardians of God as a guardian over them, and you are not a guardian over them. (6) **And thus We have revealed to you an Arabic Qur'an that you may warn Umm al-Qura and those around it and warns of the Day of Assembly, of which there is no doubt, a party will be in Paradise and a party will be in the Hellfire**. (7) **And if God had willed, He would have made them one nation, but He admits into it whomsoever He wills. His mercy and the wrongdoers have neither guardian nor helper** (8))

the language :

Hafeez Raqib. And you are not an agent over them, that is, you are not entrusted with them. The mother of villages is Mecca.

Parsing:

Likewise, kaf means like, and its place in the accusative is an adjective for a deleted absolute object, i.e. an intimation like that. God is an agent who reveals. And those who take a first subject, and God is a second subject, and Hafiz is the predicate of the second subject, and the sentence is the predicate of the first subject. And Our Qur'an is the effect of Our revelation. The sentence "There is no doubt" is a description of the day of collection. A novice team with no experience has been deleted. Any of them are a team. And the guardian of "from" is an additional inflection, and the guardian is a subject, and they have no prior predicate, and the sentence is the predicate of the oppressors.

Meaning:

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(**Ham Asq**). We talked about these letters or words at the beginning of Surat Al-Baqarah, and some commentators said: That (**Ham Asq**) They are two names for this surah to indicate its superiority over all other surahs. Al-Razi said: Talking about the likes of these conquests is narrow, and opens the door to taking risks that are unacceptable, so it is better to delegate knowledge of them to God.

(**Thus God**, **the Mighty**, **the Wise**, **reveals to you and to those before you**:). The Powerful, the Powerful, who manages matters according to His discretion and wisdom, has revealed to you, O Muhammad, and to the prophets before you, that... (**To Him belongs whatever is in the heavens and whatever is on the earth**, **and He is the Most High**, **the Great**.). He alone is the owner of the universe and everything in it, and no one owns anything except Him (**The heavens are almost exploding from above them**). What is meant by the heavens is the heavens above them, and a pronoun above them refers to them, and the meaning is that the stars that are above each other are almost asunder, according to the saying of those who said: God has equals. Likewise, the Almighty says: (**The heavens are almost torn apart by him**, **and the earth is splitting open**, **and the mountains are falling down**, **because they have called for the Most Merciful a son**.) 92 Maryam, vol. 5, p. 200.

(**And the angels glorify the praise of their Lord**). If God had equals, the angels would not have praised God, besides whom there is no god. Imam Ali (peace be upon him) said: If God had a partner, His messengers would have come to you, you would have seen traces of His kingdom and authority, and you would have known His actions and attributes (and they seek forgiveness), meaning the angels, (for those on earth) of the believers and repentants, as in verse 8 of Surat Ghafir:

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(**They ask forgiveness for those who believe**. **Our Lord**, **You encompass all things in mercy and knowledge**, **so forgive those who repent and follow Your path**.). (**Indeed**, **God is the Forgiving**, **the Merciful**) It does not prevent a person asking for mercy and forgiveness, whoever he may be, provided that he follows their path, which is repentance and sincere intentions.

(**As for those who have taken guardians besides Him**, **God is their guardian**, **and you are not their guardian**.). God Almighty says to His Prophet: You are the only one who conveys good news and warns, and God is the one who counts the deeds, words, and intentions of His servants and holds them accountable for them. This meaning is repeated in many verses. There is no doubt that there is no coercion or coercion to believe, but whoever transgresses the sanctity of people must be disciplined and deterred because he is the one who violated the sanctity of himself. Also, whoever is born into Islam and then apostatizes from it must be killed. Likewise, if a Muslim abandons prayer or fasting out of negligence, he will be warned and reprimanded. If he persists, he will be killed after the fourth warning.

Accordingly, it is necessary to interpret the verses that said to the Prophet: You are not a representative over them. It is necessary to interpret them and specify them in terms other than these and other exceptions, or we say: They were revealed at a time when the Prophet had the deterrent and chastening power.

(**And thus We have revealed to you an Arabic Qur'an so that you may warn Umm al-Qura and those around it**.) That is, let it begin, O Muhammad, with the call to Islam in your country, Mecca, and the countries around it, then spread throughout the world, like any general call that begins where it was born, and then spreads to all other countries. See the interpretation of verse 92 of Surat Al-An'am, vol. 3, p. 225 (**And warns of the Day of Assembly**, **of which there is no doubt**,

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one party will be in Paradise and one party will be in the Hellfire.). The Day of Resurrection is the Day of Resurrection on which He, Glory be to Him, denied any doubt about its occurrence and distinguished the people of Paradise from the people of Hell. It was only called the Day of Resurrection because creatures gather on it for reckoning and reward: (**That is a day for which the people will be gathered**, **and that is a day witnessed**.) - 104 Hood.

(**And if God had willed**, **He could have made them one nation**) If God forced people to adhere to one religion by force and force, the quality of humanity would be removed from man wherever he is, and this is the case, completely without will and choice, like a feather in the wind. This was presented in verse 48 of Surat Al-Ma'idah, verse 93 of Surat An-Nahl, and verse 118 of Surat Hud, and we talked about it in detail when interpreting the last verse, vol. 4, p. 278. (**But He admits whomever He wishes into it**

His mercy) They are believers, as evidenced by the Almighty's saying: (**And obey God and the Messenger that you may receive mercy**.) - 132 Al-Imran. (**And the wrongdoers have neither a guardian nor a helper**.) Because they preferred blindness rather than guidance, so the thunderbolt of humiliating punishment seized them for what they were earning.

Establish the religion and do not become divided in it, **verse 9-14**:

(**Or have they taken guardians besides Him? For it is God who is the Guardian**, **and He gives life to the dead**, **and He is Able to do all things**. (**9**) **And you did not differ concerning it in anything**. **So his judgment rests with**

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God. That is God, my Lord, in Him I trust, and to Him I turn. (10) The Creator of the heavens and the earth, who has made for you mates from among yourselves, and of the livestock. pairs in which He will leave you. There is nothing like Him. And He is the All-Hearing, the All-Seeing. (11) To Him belongs the reins of the heavens and the earth. He extends sustenance to whom He wills, and He is able. He has knowledge of all things. (12) He has legislated for you the religion that which He enjoined upon Noah, and that which We have revealed to you, and that which We enjoined upon Abraham, Moses, and Jesus, that you establish the religion, and do not You dispersed therein. Hard for the polytheists is that to which you call them. Allah chooses to Him whom He wills and guides to Him whomever turns. (13) And they did not disperse except after that. Knowledge came to them out of envy among themselves. And had not a word from your Lord preceded for an appointed time, it would have been decided between them. And indeed, those to whom the Book was inherited after them were in doubt. There is some doubt about him (14))

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the language :

I groan, come back. He is a Creator and Creator. The first pairs are female, and the second are male and female. And He will produce you and bring you into existence, generation after generation. And keys. And it can get tight. And he chooses to choose.

Parsing:

Or did they take "um" to mean "rather" to move from one word to another, and it was said that it means "hamza" only? And if you disagree, "what" is a noun that includes the meaning of the conditional, and requires the verb of the condition and its answer. And from something "from" is an explanation of what, that is, everything about which you differ. And that is a beginning, and God is a predicate, and my Lord substitutes, and the Creator of another predicate. And "Yadharkum" therein is a pronoun in it that goes back to "Ja'al," which is understood from the Almighty's saying, "He made for you." Like it, the kaf is an insula, meaning it is not like it. And if you establish "that" as an explanation for your law. And seeking an effect for His sake, you would be divided.

Meaning:

(**Or have they taken guardians besides Him? For God is the Guardian**, **and He gives life to the dead**, **and He is Able to do all things**.). After God Almighty said in verse 6: (**And those who have taken guardians besides Him**, **God is their protector**.) Here he repeated this statement and added to it that God Almighty alone is the Helper, the Helper, the Giver of Life, the One Who Kills, and the Powerful of all things. He repeated this statement with the intention of denouncing those who took guardians other than Him, despite the fact that no one other than God gives life, does not cause death, does not help, or assists, because He is not capable of anything.

(**And whatever you disagree about**, **its judgment rests with God**. **That is God**, **my Lord**, **in Him I put my trust**, **and to Him I turn**.). This is a narration of the words of the Greatest Messenger (may God bless him and grant him peace) in which he addresses all people, and tells them that everything that people disagree about is right or wrong, the reference for it is to the Qur'an.

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His statement is decisive, and his ruling is justice, and such a verse is the Almighty's saying: (**So if you differ about anything**, **refer it to God and the Messenger**, **if you believe in God and the Last Day**. **That is better and has a better interpretation**.) 59 An-Nisa', vol. 2, p. 362.

(**Creator of the heavens and the earth**) Their Creator and Master, and there is no difference with God between the creation of the heavens and the earth and the creation of the ant, for He has perfected the creation of this one just as He has perfected the creation of the universe. (**make mates for you from among yourselves**) That you may dwell therein (**And He has placed between you affection and mercy**. **Indeed**, **in that are signs for a people who reflect**.) - 21 Roman. (**And of the cattle there are pairs**) Males and females (He will breed you therein), that is, in this creation, and Yadhrikm here includes the meaning of multiplication, meaning that God made people males and females, as well as livestock, so that people and livestock may multiply, and this multiplication is a blessing from God Almighty.

(**There is nothing like Him**) Neither in Himself, nor in His attributes, because He is above everything and the Creator of everything. There is no god but God, the One, the All-Powerful (**And He is the All-Hearing**, **the All-Seeing**) He hears words, sees intentions and actions (**To Him belongs the reins of the heavens and the earth**. **He extends sustenance to whomsoever He wills**, **and He has power**. **Indeed**, **He is All-Knowing of all things**.). The sustenances of the heavens and the earth are in the hands of God. He extends them to this one and takes them away from that, and He is All-Knowing of what wisdom calls for. There is no doubt that an abundance of money with health, security, religion, and

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righteousness is a thousand times better than abundance with fear, disease, disbelief, and corruption. We talked about sustenance under the title "Sustenance and the Corruption of Conditions" when interpreting verse 66 of Surah Al-Ma'idah, vol. 3, p. 94, and under the title "Is sustenance a coincidence or fate" when interpreting verse 100, p. 131 of the same surah and volume, and under the title "Man and Sustenance" when interpreting verse 26 of Surat Al-Ra'd, vol. 4, p. 401.

(**He has legislated for you the religion that which He enjoined on Noah**, **and that which We have revealed to you**, **and that which We enjoined upon Abraham**, **Moses**, **and Jesus**: **that you uphold the religion and do not become divided in it**.). God Almighty sent all the prophets with the word of monotheism and belief in the Last Day, establishing prayer and paying zakat, and prohibiting injustice, cheating, adultery, lying, mothers, daughters, sisters, and other things from the foundations of religion and Sharia law without its branches, which differ and vary according to circumstances and interests, and God Almighty referred to this by saying: (**For each of you We have given you a law and a method**.) 48 Al-Ma'idah

Part 3, p. 68, but God Almighty singled out Noah, Abraham, Moses, Jesus, and Muhammad because they were among those with determination. Otherwise, this commandment is the same for all the prophets.

If God is one, religion is one, and the call is one, then why the conflict and hostility in religion? What is the justification for those religious wars that history recorded in letters of shame and disgrace? We spoke in detail about the call of the prophets and that they adhere to one religion, entitled: "The religion with God is Islam," vol. 2,

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p. 26. We spoke about the differences between people of religions and sects in the aforementioned volume, p. 29, entitled: "My nation will split into 73 sects," and in the first volume, p. 178, the paragraph, "The monopoly of Paradise," and p. 181, the paragraph, "Each one strengthens his religion."

(**Hard for the polytheists is what you are calling them to**.) O Muhammad, firstly, because you do not have power or money. Secondly, you call for the truth, and nothing is heavier than it for the people of desires and falsehood. Thirdly, their fathers were silent about their ignorance and misguidance. (**God brings to Himself whom He wills**). He chose Muhammad because he was worthy of his message, and all the messengers were sealed with him, as none of the first and last can be compared to him. (**And He guides to Him whoever turns to Him**). Everyone who turns to God honestly and sincerely will respond to him and guide him: (**And whoever believes in God**, **He will guide his heart**) 11 Al-Taghabun.

(**And they did not disperse except after knowledge had come to them**, **out of envy among themselves**.). A similar example was presented in verse 213 of Surat Al-Baqarah, vol. 1, p. 317, and verse 19 of Surat Al-Imran, vol. 2, p. 28. (**Had not a word preceded from your Lord for an appointed time**, **it would have been decided between them**.). It was presented in verse 19 of Surat Yunus, vol. 4, p. 144, verse 110 of Surat Hud, vol. 4, p. 272, verse 129 of Surat Taha, vol. 5, p. 253, and verse 45 of Surat Fussilat.

(**And indeed**, **those who were bequeathed to the Book after them are in doubt about it**.). What is meant by those who bequeathed the Book are the Jews and Christians, and the pronoun of those after them goes back to the prophets or to the previous nations, and the pronoun of it goes back to Muhammad, which is understood from the Almighty's saying: (**God brings to Himself whom He wills**)

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The meaning is that the People of the Book denied what Muhammad (PBUH) brought despite the clear evidence of his prophecy and the truth of his message.

And be upright as verses 15–18 commanded:

(**Therefore**, **pray and be steadfast as you have been commanded**, **and do not follow their desires**, **and say**, "**I believe in what God has sent down of the Book**, **and I have been commanded to do justice between you**. **God is our Lord**, **and your Lord is ours**." **Our works and yours are yours; there is no argument between us and you**. **God will bring us together**, **and to Him is the return**. (15) **And those who dispute about God after His argument has been answered**. **repugnant to their Lord**, **and wrath is upon them**, **and for them is a severe punishment** (16) **It is Allah who has sent down the Book with truth and balance**, **and He does not make you aware**. **Perhaps the Hour is near** (17) **Those who do not believe in it hasten it**, **and those who have believed are wary of it and know that it is the truth**. **Indeed**, **those who compete in the Hour are in far–astray**. (18))

the language :

There is no argument between us, that is, no rivalry or debate. They argue about God and dispute about His religion. People accepted Islam. Their argument refuting their contention is invalid. And the balance is fair. And the Hour of Resurrection. And they are compassionate and afraid. They argue.

Parsing:

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And those who argue based on a first topic, and their argument is based on a second topic, refuting its information, and the sentence is the ink of the first topic. The scale is sympathetic to the book. Perhaps the Hour is deleted from the genitive, meaning perhaps the Hour will come.

Meaning:

(**Therefore**, **pray and be upright as you have been commanded**.). This is a reference to the religion of God and its establishment, and the meaning is: Invite, O Muhammad, to the true religion that God Almighty has enjoined upon all the prophets, and be steadfast in it and in the call to it. And God Almighty said in verse 113 of Surat Hud: (**So be upright as you have been commanded**) Part 4, p. 272, exactly as in the verse we are talking about, and we talked there about integrity and its parts.

(**Do not follow their desires**). The Prophet is infallible. He follows what is revealed to him, and does not follow his own whims or the desires of anyone else. We have said more than once: Forbidding something does not indicate the permissibility of it being done by the addressee, and that the Most High may forbid others whatever He wishes. This sentence was introduced literally in verse 48 of Surah Al-Ma'idah, vol. 3, p. 67 (**And say**, "**I believe in what God has sent down of the Book**, **and I have been commanded to be just between you**. **God is our Lord and your Lord**. **We have our works and you have your works**. **There is no argument between us and you**. **God will unite us**." **And to Him is the final destination**). O Muhammad, declare publicly your belief in every book that God has revealed, whatever it may be, and that God is the Lord of all, and that

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you judge between people with justice, so you treat the oppressed with the oppressor, and you retaliate against the weak from the strong, even if he is a relative. And also declare that every person is alone responsible for his work before God, and that there is no dispute between you and any human being, and to Him is the Almighty the destiny of the servants, so He rewards every soul for what it has earned. With this correct approach and sound logic, you establish an argument against your enemies, and do not leave an excuse for any excuse.

(**And those who dispute about God after He has been answered**, **their argument is rejected by their Lord**, **and upon them is wrath**, **and for them is a severe punishment**.). The People of the Book were arguing with Muslims and trying to turn them away from their religion after God had guided them to Islam. Al-Tabari narrated in his interpretation that the Jews and Christians said to the Muslims: "Our book is before your book, and our prophet is before your prophet, so we are better than you." This is not far from the argument of the enemies of truth and religion, in fact it is the least that is expected of them. But their argument is invalid because credit is due by work, not by time and its progress. Otherwise, Satan would be better than Adam, because he is older than him. In any case, the consequence of whoever argues falsely is disaster and loss in this world and the hereafter.

(**It is God who sent down the Book with truth and balance**). What is meant by the Book here is the Qur'an, and the meaning of its revelation with truth is that everything in it is truth, and it also acknowledges and acknowledges everything that is truth, and the meaning of its revelation with justice is that it separates people with justice, for justice requires two parties without truth, meaning that truth is more

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general, so every justice is called truth, and not every truth is called justice.. You say: the sun is truth because it exists, and you do not say: the sun is justice. (**And what makes you know? Perhaps the Hour is near**). This is the answer to the saying of the mockers: When will the Hour come? As for its nearness, it is because everything that is coming is near. And whoever dies, his resurrection has occurred.

(**He rushes it**) mockery (**Those who do not believe in it**). How many people are in a hurry to do something that they would like when they realize that there is still a distance between them and the two Easts (**And those who believe are wary of it and know that it is the truth**). Yes, they know its reality exactly as those who have seen it, so they feared it, and from what Imam Ali (peace be upon him) said in describing them: "Fear has struck them with the sharpness of arrows. The observer looks at them and thinks they are sick, and there is no disease in the people, and he says:

They were mixed up, and a great matter was mixed up with them." Some poets expressed this meaning and said:

Or they were confused and crazy	It is said that they are sick, and the people have no disease
Greed overtakes them one day without fear	Equivalent to Fear and Hope movie

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(**Indeed**, **those who dispute during the Hour are in far astray**.). They argue, and they are far astray, that is, they have gone astray because they denied the other origins, while they see the first origin.

God is kind to worship, **verse 19–22**:

(**God is kind to His servants**. **He provides for whom He wills**, **and He is the Powerful**, **the Mighty**. (19) **Whoever desires the tillage of the Hereafter**, **We will increase for him his tillage**, **and whoever desires the tillage of this world**. **We give him thereof**, **and he has no share in the Hereafter**. (20) **Or do they have partners for whom they have legislated?**

Of the religion which God has not authorized, **and had it not been for the final word**, **it would have been decided between them**. **And indeed**, **the wrongdoers will have a painful punishment**. (21) **You will see the wrongdoers fearful of what they have earned**. **And it will happen to them**. **And those who believe and do righteous deeds will be in the gardens of Paradise**. **They will have whatever they wish with their Lord**. **This is great grace**. (22))

the language :

Plowing means earning, it is said: So-and-so plows for his dependents, meaning he earns for them, and the plowing of the hereafter and this world is work for them. They began, explained and beautified. And pity and fear.

Parsing:

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The share of "from" is a plus inflection and the share of a subject, and what comes before it is a predicate. Their conscience is for the disbelievers, and the conscience they legislate is for the partners. The word subject and the predicate are deleted, that is, if the word chapter had not been present or preceded.

Meaning:

(**God is kind to His servants**. **He provides for whomever He wills, and He is the Powerful**, **the Mighty**.). God Almighty mentioned in this verse that He is the Gentle, the Sustainer, the Powerful, the Mighty, and what is meant by Gentle is Righteousness. The Almighty said: ("**Indeed**, **He is the Righteous**, **the Merciful**) - 28 Al-Tur: "Al-Birar" is the benefactor, and the meaning of "Razzaq" is that God gives man strength and all the energies that qualify him to work for the sake of sustenance, and guides him to his path and path, in addition to that the good things on earth and heaven are created by God Almighty and His grace. As for the strong, the Mighty, he is the one who is invincible and does not overcome, and nothing on earth or in heaven is incapable of him.

(**Whoever desires the tillage of the Hereafter**, **We will give him an increase in his tillage**, **and whoever desires the tillage of this world**, **We will give him of it**, **and he will have no share in the Hereafter**.). Whoever works for the Hereafter will have a reward for what he has done, and God will increase his bounty many-fold, and will not detract from his worldly life. There is no doubt that toiling for the sake of living is also the work of the Hereafter. Whoever turns away from the Hereafter and works for this world alone will enjoy it for a few days, then depart from it to an everlasting torment... and his condition and fate are worse than those

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who trade in religion and seek this world by doing the Hereafter out of hypocrisy and hypocrisy. A similar example was presented in verse 145 of Surat Al Imran, vol. 2, p. 172, and verse 18 of Surat Al-Isra, vol. 5, p. 32.

(**Or do they have partners who have legislated for them part of the religion that God has not permitted?**). Or is it a question of rebuke and denial? What is meant by "partners" here are the devils of mankind and the jinn, and they were tempted and adorned, and the meaning is: Why do criminals work for this world and forget the Hereafter? Is it because they have devils who keep them away from it, and whisper to them things that are not in any way part of God's religion? Then God Almighty threatened them by saying: (**Had it not been for the final word**, **it would have been decided between them**.). His Almighty wisdom has willed that the punishment of criminals be delayed until the day they are resurrected, and had it not been for that, every sinful aggressor would be punished with His vengeance. (**And indeed**, **the wrongdoers will have a painful punishment**) In the afterlife, a little of it is a lot compared to the torment of this world.

(**You will see the wrongdoers fearing what they have earned while it is happening to them**. **And those who believe and do righteous deeds will be in the gardens of Paradise**. **They will have whatever they wish with their Lord**.). Tomorrow, the process of counting and sorting all deeds will take place. Whoever does good deeds will be in security and paradise, and he will have what he loves and wants therein. (**That is the great merit**) Whoever does bad deeds is in fear of God's wrath and torment...and this torment is inevitably surrounding him as recompense for what his hands have earned.

Obey me and be like me:

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I had previously been in doubt about two hadiths that I heard frequently, the first of which was this holy hadith: O my servant, obey me. Be like me. You say to something, "Be," and it is. The second is this hadith

The Prophet: God has servants if they will. I doubted the chain of transmission of these two hadiths because I did not find any trace of them in this life.. Then I realized, as I was interpreting the meaning of the Wise Qur'an, that the subject of the two hadiths was the hereafter, not this world. So the doubt was removed, and I became certain that both the holy and prophetic hadiths are an interpretation and clarification of the Almighty's saying: (**And those who believe and do righteous deeds in the gardens of Paradise will have whatever they desire with their Lord**.) And similar verses.

Who are the relatives? Verse 23–26:

(**That is the one about whom God gives good tidings to His servants who have believed and done righteous deeds. Say, "I do not ask of you any reward for it except affection for my kin. And whoever commits a good deed, we will increase."** (23) **Or do they say, "He has invented a lie against God?" Then if God wills, He will set a seal on your heart, and God will erase falsehood and establish the truth. By His words, He is All–Knowing of the essence of the hearts** (24) **and it is He who accepts repentance from His servants and pardons evil deeds and knows what you do** (25) **and responds Those who believe and do righteous deeds – and He will increase them of His bounty – and the disbelievers – for them is a severe punishment** (26))

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the language :

Kinship kinship. He commits, does or acquires. And erasing falsehood removes it. And those with breasts and pronouns.

Parsing:

That which is a subject and a predicate. God gives good tidings to His servants about the connection between the connected and the return. It is deleted, meaning God gives good tidings to His servants. Except for affection for kinship, an interrupted exception, that is, but I ask you for affection for kinship. "Lie" is an absolute noun for slander, because lying and slander have the same meaning. He erases an appellant and is not connected to the answer to the condition, and he concludes because the erasure of falsehood is absolute and cannot be conditional on anything, and the letter "waw" was deleted from what it erases for the sake of brevity, such as the Almighty's saying: (**The day the caller calls for something reprehensible**) - 6 the moon.

Meaning:

(**That is the one about whom God gives good news to His servants who believed and did righteous deeds**.). This is an indication of the great bounty that God has prepared in the afterlife for the righteous, and He sent it down in His Book as good news for them and to reassure their hearts.

(**Say**, "**I do not ask you for any reward for it except love for my kin**."). It was stated in Tafsir Al-Bahr Al-Muhit by Abu Hayyan Al-Andalusi and Ruh Al-Bayan by Ismail Haqqi: "When this verse was revealed, it was said: O Messenger of God, who are your relatives whose affection is obligatory upon us? He said: Ali, Fatima,

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Al-Hassan and Al-Hussein. Ibn Arabi said in the fourth part of Al-Futuhaat, entitled "Do not betray God and the Messenger": We asked the Messenger of God for affection towards his relatives and the members of his household, and he is one of them, and love for the members of the Household does not fade, so whoever betrays the People of the House has betrayed the Messenger of God (PBUH). By extension, whoever betrays the Messenger of God has betrayed God.

Some commentators transmitted a narration, in its chain of transmission, from Muawiyah, and the meaning of this narration is that the meaning of the verse is, "Say, O Muhammad, to the Quraysh: I have appealed to you, not to harm me."

In the interpretation of the Oddities of the Qur'an and the Desires of the Furqan by Nizam al-Din al-Hasan bin Muhammad al-Naysaburi: "On the authority of Saad bin Jubayr: When this verse was revealed, they said: O Messenger of God, who are these whom God has made obligatory upon us to be affectionate with? Ali, Fatima, and their two sons said. There is no doubt that this is a great pride and a complete honour. This is supported by what was narrated that Ali complained to the Messenger of people's envy of him.

Then the Prophet said: Aren't you satisfied to be the fourth of the first four to enter Paradise? You, me, Al-Hassan and Al-Hussein, and our wives are on our right and left sides, and our offspring are behind our wives. On the authority of the Prophet (PBUH), Paradise was forbidden to those who wronged my family and harmed me in my family. He used to say: Fatima is a part of me that hurts me as much as it harms her. It has been proven by frequent transmission that he loved Ali, Al-Hassan and Al-Hussein, so it is obligatory for us to love them, and it is an honor for the family of the Messenger. Bearing witness to them, and praying over them in every prayer. The

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Messenger (PBUH) said: "The example of my family is like Noah's Ark. Whoever boards it will be saved, and whoever will leave it will drown."

(**And whoever commits a good deed**, **We will increase for him a good deed**.) And likewise: (**Whoever does a good deed will have ten times it**.) 160 Al-An'am. (**Indeed**, **God is Forgiving**, **Thankful**) That is, He rewards the thankful.

(**Or do they say**, "**He has invented a lie against God?**" **If God wills, He can seal your heart**.). The slanderers said: O Muhammad, you are slandering God with the claim of prophethood... and they are ignorant that God has protected you from error and sin, and that if you had tried to slander Him - and imposed the impossible as impossible - He would have sealed your heart and prevented you from doing so through oppression and force. (**God erases falsehood and establishes truth with His words**.). You, O Muhammad, are right, and your enemies are wrong, and God will destroy falsehood and establish the truth with clear evidence and proofs that have occurred, and God has supported you with them, and made your word the highest and the word of your enemies the lowest, despite their number and their demonstrations against you and Islam. (**He is All-Knowing of the essence of breasts**) He is All-Knowing of what the hearts hide in the breasts, so He bestows upon their masters what they deserve of reward and punishment.

(**It is He who accepts repentance from His servants and pardons evil deeds**.). Whoever sins and then repents, God will accept his repentance and forgive his sin, except for people's rights. Also, if he has good deeds and bad deeds that are not related to people's rights, and they are in proportion to his good deeds - God will pardon them all, and it becomes as if he had neither sinned nor done good. And if the good deeds were more, he would remain with what was in excess of the bad deeds. In both cases, the Almighty's saying applies to him: (**Indeed**, **good deeds**

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erase evil deeds. **This is a reminder for those who remember**.) - 114 Hud, vol. 4, p. 275, and he said: (**They mixed good deeds with bad deeds**. **Perhaps God will forgive them**.) 102 Al-Tawbah, vol. 4, p. 96 (**And He knows what you do**) Of good deeds and bad deeds. Whoever has a heavy scale of bad deeds is one of the losers, and whoever has a heavy scale of good deeds is one of the successful.

(**And He will respond to those who believe and do righteous deeds**, **and He will increase them of His bounty**, **but for the disbelievers is a severe punishment**.). Those who believe have an agent who responds, and the meaning is that the believers hear God's call and respond to it, so He rewards them for response and obedience, and increases them many-fold from His bounty.. And the criminals turn away from God's call, so He punishes them for turning away and disobeying with the greatest punishment.

Sustenance is through work, **not through supplication**, **verses 27-35**:

(**And if God had extended the provision to His servants**, **they would have transgressed in the land**. **But He sends down in proportion as He wills**. **Indeed**, **He is All-Aware**, **All-Seeing of His servants**. (27) **And it is He who sends down the rain from after they had despaired**. **And He spreads His mercy**, **and He is the Guardian**, **the Praiseworthy**. (28) **And among His signs is the creation of the heavens and the earth**, **and what He has spread in them of creatures**, **and He is the One who will gather them together when All-Powerful wills**. (29) **And whatever calamity befalls you**, **it is because of what your hands have earned**. **And they pardon much**. (30) **And you are not**

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helpless in the land, nor will you be without God has no guardian or helper. (31) **And among His signs is the swirling in the sea like flags**. (32) **If He wills, He calms the wind, so they remain lying flat on its back. Indeed, in that is There are signs for every patient and thankful person**. (33) **Or He will rebuke them for what they have earned, and pardon much**. (34) **And those who dispute about Our signs will know that they have no refuge**. (35))

the language :

As much as I appreciate. What is meant by "animal" here is anything that has life, including angels and birds

And so on. And with miracles, making God powerless over you. And nearby are ships underway. What is meant by flags is mountains, "as if it were a flag with fire on its top," that is, as if it were a mountain. And they continue to stay. And the constant stagnant ones. And He will destroy them. And the smuggler Muhais.

Parsing:

Al-jawār is a subject, and its origin is al-jawārī, and the yā was removed lightly, and in the word "bahr" it is related to it. And the word "al-'am" al-kaf means "like one of the female slaves." Instead, they are replaced by assertiveness in response to the condition. And it's stagnant now. And his conscience is with his back to the sea. Or he leaves them alone and pardons them and shades them. He knows in the accusative case by deleting the Lām, meaning to know, and it was said by conjunction with the deletion of the Lām, meaning to take revenge on him and to know those, etc.

Meaning:

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(**If God had extended the provision to His servants**, **they would have transgressed in the land**). God Almighty has entrusted the livelihood of His servants to their earnings and work, not to their will and desires, otherwise chaos will prevail and they will devote themselves to corruption on earth. (**But He descends as much as He wishes**) That is, He provides him according to the amount of his work, and God Almighty may provide him with a lot from a small amount of work, or a small amount from a lot of work due to a wisdom that He knows best. As for getting rich through forbidden means such as cheating, plundering and plundering, it is from the sustenance of Satan, not from the gifts of the Most Merciful. How can it be when its owner is threatened with a painful punishment? (**Indeed**, **He is All-Aware and All-Seeing of His servants**). He knows who lives at the expense of the destitute, and who lives with the toil of oaths, and He has prepared for the former shame and torment, and for the latter dignity and reward.

(**It is He who sends down rain after they have despaired and spreads His mercy**.) After God Almighty mentioned sustenance, He said: Its causes, like rain and other things, are in His Hand, the Almighty. He sends them for the benefits and interests of people, and He takes them away from them whenever He wishes. If they are delayed a little, they despair and become despondent, then He takes care of them with His mercy that encompasses all things. (**He is the guardian**) He takes care of His servants with benevolence (the Praiseworthy), deserving of praise and gratitude.

(**And among His signs is the creation of the heavens and the earth**, **and what He spreads in them all creatures**.). What is meant by the sky is a high thing, whether it is a planet or space, and what is meant by an animal here is everything that contains the life of a bird, a king, or any of the living things that live on land, sea,

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space, or on one of the planets... and all of them speak of the presence of their Creator and Maker. (**And He is Able to bring them together when He wills**.) Just as He was destined to create them and spread them in the heavens and the earth.

(**And whatever calamity befalls you**, **it is because of what your hands have earned**.). This verse clearly indicates that injustice and poverty are the work of people, not the work of God, and the corruption of systems and situations, not the rule and law of God. Even drought and withholding of rain are caused by transgression and corruption, as in the hadith... and in the Book of God: (**And if they had followed the Torah and the Gospel and what was sent down to them from their Lord**, **they would have eaten from above them and from under their feet**.) - 66 Al-Ma'idah, vol. 3, p. 94, paragraph "Sustenance and corruption of circumstances" (And He pardons many) sins except polytheism and injustice, because He is the one who said: "It is not forgivable to associate others with Him" and the one who said: (**On the Day when their excuse will not benefit the wrongdoers**, **and upon them will be the curse**, **and for them will be an evil abode**.) 52 - Forgiver.

(**And you are not unable to do anything on earth**, **and you have no guardian or helper besides God**.). This is a threat and a warning. A similar example is presented literally in verse 22 of Surat Al-Ankabut (**Among His signs are the seas like flags**.) Plural of science, which is the mountain. If the ship is man-made, then the water that runs on it and the air that propels it are created by God Almighty, as are its wood and all of its parts, and likewise the plane that flies in God's space, the car that travels on God's earth, and other tools, even the man who made and invented them. That and others are a manifestation of His Almighty's power and an abundance of His mercy.

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(**If He wills**, **He can calm the wind and they remain as shade lying on His back**.). If the air catches or the water freezes, the ship stops running (**Indeed**, **in that are signs for every patient and grateful person**.). Whoever has the patience to think and look at the universe, and its wonders and secrets, must end up believing in God and His greatness, and thanking Him for His grace and guidance.

(**Or He will rebuke them for what they have earned**, **and pardon much**.). Or He destroys the shipowners for their sins, but He pardons many of their sins. (**And He knows those who dispute about Our verses**

They have no shelter). He knows, that is, to know about the deletion of the L, and those who argue about God's verses are those who say: Nothing indicates that God exists, and the meaning is that the unbelievers do not believe in God, and they deny every piece of evidence that says that He exists... Yes, there is only one way for their faith and confession, which is for them to see destruction with their own eyes and know that they have no escape from it, such as being stopped by a ship or being blown away by the wind. In a word, they will not believe until they see the torment.

And what is with God is better and more lasting, **verse 36–43**:

(**Whatever you have been given is the enjoyment of this worldly life**, **but what is with God is better and more lasting for those who believe**, **and in their Lord they put their trust**. (36) **And those who avoid great sins**. **Sins and immoralities**, **and when they are angry**, **they forgive** (37) **And those who responded to their Lord and established prayer**, **and their affair is consultation among themselves**, **and of what We have provided them**. **They**

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spend (38) **and those who**, **when transgression befalls them**, **retaliate** (39) **and the recompense for an evil is an evil like it**. **So whoever pardons and makes amends**, **his reward is with God**. **Indeed**, **He does not like the wrongdoers**. (40) **And whoever retaliates after his wrongdoing**, **those have no path**. (41) **The path is only upon those who oppress people and transgress in the earth without truth**. **It is they – for them is a painful punishment**. (42) **And for those who are patient and forgiving – indeed**, **that is for those who have decided matters**. (43))

the language :

Great sins, great transgressions. Everything that exceeds ugliness is obscenity. Consultation is negotiation in speech to reveal the truth. What is meant by the path here is punishment. Determine the best things.

Parsing:

Whatever you have been given, "what" is a subjunctive conditional, and its place is in the accusative, "you have been given," because the verb here means "you were given." The enjoyment of life is a predicate of a deleted subject, meaning it is enjoyment. And those who avoid showing kindness to those who believe. They are confirmation of the subject of getting angry. And those who are victorious when oppression befalls them. And for those who are patient with the opening of the lam, which is for the beginning, and for those connected in the nominative position with the beginning, and the sentence is that that etc is a predicate.

Meaning:

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(**Whatever you are given is the enjoyment of the life of this world**.). The enjoyment of life is everything you enjoy in this life, such as health, prestige, money, women, children, building, furniture, etc., and the pleasures of this world, even if they are many, will disappear and run out. As for the bliss of the hereafter, it will remain with the survival of God: (**What you have will run out and what God has will remain**.) 96 bees. And the Almighty said: (**And what is with God is better and more lasting**). Every work that fulfills one of life's needs is a treasure before God, subject to the following conditions:

(**For those who believe**) In God, as for those who disbelieve in Him, they have .1 nothing with God except torment because they do not acknowledge His existence. In the hadith: Whoever works for other than God, God Almighty entrusts him to whomever he does, and tomorrow it will be said to him: Take your reward from whomever you worked for.

(**And in their Lord they put their trust**) In all their affairs, they only cherish .2 the fear of God and His pleasure.

(**And those who avoid major sins and immoralities**). These include .3 injustice, lying, adultery, and corruption. See explanation: (**If you avoid the great sins that you are forbidden from**,) 31 An-Nisa', vol. 2, p. 306, and an explanation: (**And do not approach immoral acts**, **whether apparent or hidden**.) 151 Al-An'am, vol. 3, p. 283.

(**And if they get angry**, **they forgive**). They suppress their anger, and they only .4 become angry with God.

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(**And those who responded to their Lord**) They did not disobey him in any .5 command or prohibition.

(**And they established prayer**). The Almighty mentioned it specifically because .6 it is the pillar of religion, and the Prophet (PBUH) used to express it as the comfort of the eye, and some knowledgeable people called it the truth of the Muslim.

(**Their affairs are by consultation among themselves**). The word of their .7 command refers to the common good, and they cooperate with one hand to work for it.. This consultation has no connection to what is permissible and forbidden by God, because they are for God alone. See explanation (**And consult them about the matter**) - 159 Al Imran, vol. 2, p. 189. In Nahj al-Balagha: Consultation is the essence of guidance, and he who dispenses with his opinion has taken a risk.

(**And of what We have provided them they spend**) In good deeds and .8 blessings.

(**And those who**, **when transgression befalls them**, **are victorious**.). You .9 ask: What is the reason for combining this verse with the Almighty's saying: (**And if they get angry**, **they forgive**)؟

The answer: Forgiving a bad deed is good where it is a reason for correcting the wrongdoer and repenting him or avoiding discord or strife, but it is not good where it is a reason for tyrants and fools to persist. Imam Ali (peace be upon him) said: Loyalty to treacherous people is treachery in the sight of God, and treachery towards treacherous people is loyalty in the sight of God. We talked about this in detail when interpreting the Almighty's saying: (**Repel with what is best**, **and then the one between whom and you there is enmity is as if he were a close friend**.) - 34 Fasilat.

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(**And the recompense for an evil deed is an evil like it**.). And the like: (**So whoever attacks you**, **attack him in the same way as he attacked you**.) - 194 Al-Baqarah, vol. 1, p. 301 (**Whoever pardons and makes amends**, **his reward is with God**.). And likewise: (**And to be chaste is closer to piety**) 237 Al-Baqarah. And also: (**Whoever gives it in charity**, **it will be an expiation for him**.) 45 table. (**He does not love the oppressors**). What is meant by the oppressors here are those who exceed the limit in retaliation and revenge.

(**And whoever defends himself after his wrongdoing**, **those have no way of recourse**.) Absolutely, there is no reproach or punishment because the one who initiated it is the oppressor, and the oppressed person has every right to seek justice for himself from those who wronged him. Rather, if he remains silent about it even though he is able to do so, then he is his accomplice in the injustice, because the silence of the oppressed person is...

Encouragement for the oppressor, and if the oppressor knew that the oppressed person was desperate for his dignity, he would protect him.

(**The path is only upon those who oppress people and commit wrongdoing in the land unjustly; for them is a painful punishment**.). We said above: The oppressor is considered an infidel in the eyes of God, even if he utters the two testimonies of faith... Yes, he is treated in this worldly life as Muslims, but in the afterlife he is with the disbelieving people, according to the testimony of many of God's verses that expressed the infidel as the oppressor, and the oppressor as the infidel. See Part 1, p. 390, Part 5, p. 478 (**And for those who are patient and forgiving**) Where patience and forgiveness improve (**This is due to the**

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determination of matters) That is, what improves resolve and determination to do, and the best type of patience is to bear harm in order to achieve the truth and declare it, and the best type of forgiveness is that which causes the elimination of temptation and corruption.

The loser is he who loses himself, verse 44–50:

(**And whoever Allah sends astray – he will have no guardian after him. And you will see the wrongdoers, when they see the torment, say, "Is there any way that will be turned back?"** (44) **And you will see them being presented to it. Humbled by humiliation, they look on from a hidden side. And those who believe say, "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. Indeed, it is the wrongdoers." In an everlasting torment** (45) **And they have no guardians who help them besides God, and whoever God leads astray has no way.** (46) **Respond to your Lord before. That there comes a day from which there will be no turning away from God. You will have no refuge on that day, nor will you be able to deny.** (47) **But if they turn away, We have not sent you as a guardian over them. You only have to convey the message, and indeed, when We give man a taste of mercy from Us, he rejoices in it, even if evil befalls them because of what you have provided.**

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Their hands, for indeed man is ungrateful (48) **To God belongs the dominion of the heavens and the earth. He creates whatever He pleases, He gives to whom He wills females, and He gives to whomever He wills males**

(**49**) **or** (**50**) **He gives them in marriage**, **males and females**, **and makes whomever He wills barren**. **Indeed**, **He is All-Knowing**, **All-Powerful**. (**50**))

the language :

Reference is required. And Nakir means do not deny your deeds. And Hafeez is an agent.

Parsing:

The pronoun on it refers to the fire indicated by the word torment. And they are humbled by the object of seeing them, because the vision here is visual and exceeds one object. And to protect the condition of those who are sufficient, We have sent you.

Meaning:

(**And whoever God leads astray will have no guardian after him**.). Whoever follows the path of misguidance due to his bad choices, the word of God has declared that he is one of those who are lost... and he only blames himself... and whoever God abandons and disgraces him, he will not find anyone to help him and save him from this betrayal. (**And you will see the wrongdoers**, **when they see the torment**, **saying**, "**Is there any way to be returned?**")? They took pride in themselves, and haughtily and arrogantly in the life of this world, and when God gathered them to humiliation and desperation, they begged and asked to be saved from torment or to return to this world again. Thus, tyrants grow stronger where there is no deterrent force, and collapse when evidence of it appears to them.

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(**And you will see them being presented to it**, **humbled by humiliation**, **watching from a hidden side**.). They approached Hell with their deeds in fear and despair, peeking into Hell, and their hopes trembling.

Out of intense fear, and before they used to mock it (**And those who believe say**: **Indeed**, **the losers are those who lose themselves and their families on the Day of Resurrection**. **Indeed**, **the wrongdoers will be in an abiding torment**.). The believers said this when they saw the criminals being led to the consequences of their deeds. They said it: Praise be to God, who saved them from this disgrace and eternal torment. A similar example is presented in verse 15 of Surat Al-Zumar.

(**And they had no guardians to help them besides God**.). The basic condition for a guardian and supporter is that he must have some strength with which he can help himself or others, and no one on that day has any power or strength. (**And whoever God leads astray**, **he has no way**.) To salvation from the Fire... We explain misguidance here by means of the Fire because the context refers to it exactly as it is in the Almighty's saying: (**Thus God leads astray he who is extravagant and doubtful**.) 34 - Ghafir, meaning God punishes.

(**Respond to your Lord before a day comes from which there will be no turning away from God**. **You will have no refuge on that day**, **and you will have no objection**.). God Almighty has entrusted His servants with what will bring them benefit and goodness, and He has given them the ability to do what He has entrusted them with, and He has given them time to work and repent, and He has warned them of the consequences of negligence and negligence, and He has not left

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an excuse for anyone to resort to on a day when a person will not be returned to his first life, and he will not be able to deny what his hands have earned. (**But if they turn away**, **We have not sent you as a guardian over them**. **Your duty is only to convey the message**.). The meaning is clear, and is presented in many verses, including verse 80 of Surat An-Nisa and 107 of Surat Al-An'am.

(**And indeed**, **when We give man a taste of mercy from Us**, **he rejoices in it**, **but if evil befalls them because of what their hands have put forward**, **then indeed man is ungrateful**.). What is meant by mercy is blessings, such as health and money, and by bad, affliction, such as poverty and illness, and by a person most of his individuals or many of them, because a person is not a criminal by nature, otherwise the obligation is waived from him, as we explained in Part 4, p. 449. The meaning is that the ignorant loser rejoices and rejoices in what he obtains from the debris of the world, and he disbelieves if he misses any of it, even if it is due to his bad opinion and his own whims. A similar example is presented in verse 10 of Surat Hud, vol. 4, p. 212, and elsewhere.

(**To God belongs the dominion of the heavens and the earth**. **He creates whatever He wishes**. **He gives females to whomever He wishes**, **and He gives males to whomever He wishes**, **or He marries them into males and females**, **and makes He wills a barren one**. **Indeed**, **He is All-Knowing**, **All-Powerful**.) He marries them, that is, he combines and brings together the male and female types... There is no doubt that man has no will

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He has no choice whether to make his children male or female or both, but God is the one who gives him males only or females only or both or both or makes him

sterile without offspring. Until now, medicine has not found a cure for infertility in men or women. Doctors have resorted to artificial insemination if the husband is sterile, by insulating his wife with the sperm of a non-sterile foreign man without intercourse. We held a separate chapter for this topic in the book "Islam with Life," and we issued a fatwa prohibiting insemination, and if a woman becomes pregnant, the pregnancy does not attach to the husband, according to consensus, but rather to the mother.

The picture of communication between God and His messengers, verses 51–53:

(**It is not for a human being that God should speak to him except by revelation, or from behind a veil, or that He send a messenger, and He reveals by His leave whatever He wills. Indeed, He is Most High, All-Wise.** (51) **And likewise We have revealed to you a spirit of Our command. You did not know what the Book or faith is, but We have made it a light by which We guide whomsoever We will of Our servants. And indeed, you guide to a path. Straight** (52) **The path of God, to whom belongs whatever is in the heavens and whatever is in the earth. Only to God do all matters happen** (53))

Parsing:

The source of the noun "that he spoke to him" was, and to humans, is related to the omitted predicate of it, i.e. God's speaking to humans was not a reality. Otherwise, revelation is an interrupted exception, because revelation is not speech. Or it is sent in the accusative as a conjunction of "revelation," because the meaning is only to reveal. It is not permissible to use the conjunction "to send" to "to speak to him,"

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since the meaning becomes that God does not speak to a human being and does not send a messenger to him. The path of God is instead of a straight path.

Meaning:

(**It is not for a human being that God should speak to him except by revelation**, **or from behind a veil**, **or by sending a messenger**, **and he reveals by His permission whatever He wills**. **Indeed**, **He is Most High**, **All–Wise**.). The words of God Almighty have many meanings, including His decree and destiny: (**Even if not a word had preceded from your Lord**) ..and creation and existence: (**And his word he delivered to Mary**). And the truth: (**The word of God is supreme**) ..and the universe that He created with the word "Be." And inspiration: (**That God would not speak to him except by revelation**) As follows...and from the word of God the heard speech: (**They hear the word of God and then distort it**).

This is the speech that the Prophet hears from behind a veil, or God sends a messenger with it to the Prophet.

In the verse we are considering, God Almighty mentioned three aspects of His speaking to the messengers, and how He communicated with them: The first was to cast the meaning into the heart of the Prophet directly and without an intermediary, and this is what is meant by His saying: "Except by revelation." The second is that God creates speech just as He creates other creatures, so the Prophet hears it, not through a messenger from God, but from behind a veil, meaning that the Prophet hears the speech but does not see the speaker, and this is what is meant by the Almighty's saying: (**And God spoke to Moses specifically**) - 164 women. The

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third is that God Almighty sends to His Messenger an angel who conveys to him the messages of his Lord. The eminent scholars said in travel: "Beware of thinking that the Prophet (PBUH) received the words of God through Gabriel and hearing it from him is the same as hearing from the Prophet, or say that the Prophet (PBUH) was an imitator of Gabriel."

There is no doubt that no one would think this thought or say this saying except an ignorant person... because what Gabriel conveyed to Muhammad (PBUH) is the word of God itself, and the greatest Messenger made it aware of its truth, and therefore the Messenger's knowledge of His Almighty's words is the same as the word of God, and the word of God is the same as the knowledge of the Messenger.

(**And thus We have revealed to you a spirit of Our command**.). What is meant by the spirit here is the Qur'an because it is life for souls and bodies as well. Imam Ali (peace be upon him) said: The Book of God by which you see, speak by, and hear by. (**You did not know what the Book or faith was**.). What is meant by the Book is the Qur'an, and by faith is the law of God which He, Glory be to Him, explained to His Noble Prophet after He, Glory be to Him, chose him.

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For his message, they differed in interpreting this verse, with opinions that Al-Razi concluded with five, and the most likely of them - as we see - is the statement of Sheikh Ismail Haqqi in interpreting Ruh al-Bayan, and this is the text of it: "What is meant by faith is the details of what is stated in the Qur'an to which minds cannot guide, not faith in what reason and consideration are independent of, because the knowledge of the Prophet (PBUH) is beyond doubt, and the people of access to knowledge of God and His prophets have unanimously agreed that the messengers They were believers before the revelation, infallible from major and minor sins that

cause people to turn away from them before and after the mission, in addition to disbelief.

(**But We made it** That is, the Qur'an **A light by which We guide whomsoever We will of Our servants**) They are the ones who sought guidance with impartiality, sincerity, and truth for the sake of truth. As for those who are stubborn and rebellious, God will leave them alone: (**God does not guide anyone who is a liar and an infidel**.) - 3 groups. (**Indeed**, **you are guided to a straight path**, **the path of God**.). The Prophet (PBUH) calls for Islam, the religion of God and His straight path, and whoever follows this path has taken the clear path to God and is safe from all consequences. (**To Him belongs whatever is in the heavens and whatever is in the earth**. **Only to God do things happen**.). The call of the Messenger of God is the path to the Owner of the universe and the One who will bring together creation on a day about which there is no doubt. So whoever listens to the call of His Messenger and responds, he will tomorrow be with the truthful ones and the prophets, and those are good companions, and whoever turns away from it and distances himself from it, then he will be in the fire of Hell, the bed of a stone and the companion of a devil.

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Surah Al-Zukhruf

89 Meccan verses. It was said: Except for one verse.

In the name of God, **the most gracious**, **the most merciful**

And it is in the Mother of the Book, **verse 1-14**:

((1) **By the Clear Book** (2) **Indeed, We have made it an Arabic Qur'an that you may understand** (3) **And indeed, in the Mother of the Book, with Us is Most High, All–Wise** (4) **Shall we shun you? The Reminder is a pardon if you are an extravagant people**. (5) **And how many prophets We sent among the ancients**. (6) **And no prophet comes to them except that they mock him**. (7) **So We destroyed those more brutal than them, and the likeness of the ancients passed away**. (8) **And if you ask them who created the heavens and the earth, they will surely say, "He created them, the Mighty, the All–Knowing**." (9) **He who made the earth a cradle for you and made for you paths therein that you may be guided**. (10) **And He who sent down water from the sky in measure, and We spread therewith a dead land. Thus will you be brought out**. (11) **And it is He who created all pairs and made for you ships and livestock on which you ride**. (12) **That you may be steadfast upon its appearance, and then remember. The blessing of your Lord when you have settled over Him and say, Glory be to Him who has subjected this to us, and we were not to Him.** (13) **And indeed, to our Lord we will return** (14))

the language:

Shall we turn away from you and leave you? Turn a page. Excessive extravagance. Like the first two, with the opening of the thaa, their description and condition. Make a bed. As much as. So spread us and revive us. And item pairs. So that you may settle, like, and settle on the Judi. He humiliated himself. They are bound together. And they will return.

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Parsing:

And the letter F of the section. We made it here in the sense that We revealed it as in verse 2 of Surat Yusuf and 113 of Surat Taha, as a Qur'anic adverb, and as an adjective in Arabic. Perhaps I am wise to know that. In the Mother of the Book, it is related to Ali, and the L does not prevent that, according to Al-Baydawi's words. We have a substitute from the Mother of the Book. And page is an absolute object, let's multiply, because they have the same meaning. And if you "that" is in the infinitive case and the infinitive case is an object for its sake, let us strike, that is, shall we take away the remembrance of you with forgiveness for the sake of your being an extravagant people? How many narrations are replaced by the accusative case with We sent, and from a prophet of discernment. And brutal discrimination.

Meaning:

(Ham) A similar discussion was presented at the beginning of Surat Al-Baqarah (**And the clear book**). This is a section of the Almighty in the Qur'an, which contains an explanation of guidance and error, and what is permissible and what is forbidden (**Indeed**, **We have made it an Arabic Qur'an**, **so that you may understand**.). A similar example is presented in verse 2 of Surat Yusuf, vol. 4, p. 486, verse 113 of Surat Taha, vol. 5, p. 247, verse 3 of Surat Hamm al-Sajdah, and verse 7 of Surat al-Shura. We talked a lot about it, and now we don't have more.

(**And indeed**, **in the Mother of the Book with Us**, **Most High is All-Wise**.). The pronoun is that it belongs to the Qur'an, and the Mother of the Book is its origin. There is no doubt that the knowledge of God Almighty is the origin of all heavenly books. Almighty God described the Qur'an as the Most High because it exalts and elevates the status of those who listen to it and act.

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Through it, we have seen how the Arabs brought out ignorant people from ignorance to a prosperous civilization, and how they spread their authority and their language in the east and west of the earth when they made what was permissible in the Qur'an permissible, and prohibited what was forbidden... And also God Almighty described him as wise because he equated people without exception, called for tolerance, and urged beneficial work and cooperation for the benefit of all humanity.

(**Shall we turn away from you the remembrance**, **if you are an extravagant people?**). After God Almighty mentioned the Qur'an, and that He is the trustworthy advisor, He said to those of the Arab polytheists who disbelieved in it: What do you see? Should we abandon reminding you of the Qur'an for any reason other than because you have wronged yourselves and wronged them through ignorance and misguidance? Rather, you are more worthy of being reminded than others (**How many prophets We sent among the ancients**.). They are many, and God Almighty told His Prophet the news of many of them, and said to him: (**And We have sent messengers before you**, **some of whom We narrated to you**, **and some of whom We did not narrate to you**.) 78 Forgiver.

(**And no prophet comes to them but they mock him**.). Just as your people mocked you, O Muhammad... so do not find it difficult for you... and there is no heresy in that... it is a struggle between the people of misguidance and blindness and the advocates of truth and justice in every time and place. (**So We destroyed them more brutally than them**.) God Almighty destroyed the strong tyrants of past nations in victory for the righteous and weak (**And the example of the first ones**

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passed) That is, we told in the Qur'an the condition of the first deniers and their destruction, perhaps your people will remember and learn.

(**And if you ask them who created the heavens and the earth**, **they will say**, "**The Mighty**, **the All-Knowing created them**."). A similar example is presented in verse 61 of Surat Al-Ankabut, verse 25 of Surat Luqman, and verse 38 of Surat Al-Zumar. (**He who made the earth a cradle for you and made for you paths therein that you may be guided**. **And He who sent down water from the sky in measure**, **and We spread therewith a dead land**. **You will go out**). It was presented in verse 99 of Surat Al-An'am, vol. 3, p. 234, verse 3 of Surat Al-Ra'd, vol. 4, p. 374, and verse 53 of Surat Taha, vol. 5, p. 223. (**And He who created all pairs**) That is, the types of animals, plants and inanimate objects.

(**And He has made for you of ships and livestock that you may ride**.). After God Almighty reminded them of the blessing of water and land, and that they eat, dress and drink from it - He reminded them of the blessing

Transportation, and astronomy and livestock were mentioned specifically as an example, not as a limitation, because others, such as the car and the plane, were not known at that time. (**So that you may stand on his back**) The pronoun that appears goes back to the relative pronoun, which is what you ride (**Then remember the blessing of your Lord when you are satisfied with Him**.) Leveling is stability, and on it, that is, on what you ride.

(**And you say**, **Glory be to Him who has subjugated this to us**, **and we were not worthy of it**. **And indeed**, **to our Lord we will return**.) That is, we will return, and we will be bound together. And in Nahj al-Balagha: "O God, I seek

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refuge in You from the hardships of travel, the gloom of an upheaval, and the bad outlook regarding one's family and money. O God, You are the companion in the journey, and You are the successor to the family, and no one can combine them – which are companionship in travel and staying with one's family – except You, because the one who is left behind is not accompanied, and the one who is accompanied is not left behind."

Sheikh Muhammad Abduh commented on this by saying: "The first of these words was narrated on the authority of the Messenger of God (may God's prayers and peace be upon him), and the Commander of the Faithful completed it by saying: And the essence of God does not bring them together. Places are equal to Him just as times are equal, so travel and presence are equal to Him."

I have not taken from what He creates. The daughters of verse 16–25:

(And they have made for Him a part of His servants. Indeed, man is clearly ungrateful. (15) Or has He taken from among what He created daughters and described you with sons? (16) And when He is given good tidings One of them because he gave an example of the Most Merciful: His face remained black while he was gloomy (17) Or is he who is raised in adornment while he is not clear in the dispute? (18) And they made the angels, who are servants of the Most Merciful, females. They took their creation to witness. Their testimony will be recorded, and they will be questioned. (19) And they say, "If the Most Merciful had willed, we would not have worshiped them." They have no knowledge of this. They do not deceive (20) Or did We give them a Scripture before it so that they adhere to it? (21) Rather, they say, "Indeed, we found our fathers upon

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nation, and indeed we are guided in their tracks. (22) **And thus We did not send before you into any town any warner except that its wealthy people said, "Indeed, we found our fathers upon a nation, and we are upon They will be followed in their footsteps**. (23) **He said, "Have I brought to you any more guidance than that upon which you found your fathers?" They said, "Indeed, we disbelieve in what you were sent with**." (24) **So We took revenge on them, so see. What was the outcome of the deniers?** (25))

the language :

What is meant by the part here is daughters, because God Almighty says without a pause: Or has He taken daughters from what He creates? And the most pure of you. And a similar example. His face is black, a sign of worry and sadness. And he was angry and full of rage. Jewelry is a female's adornment, and the girl is the one who grows up and is raised in it. In disputes, he is not clear, that is, he argues without knowledge. Bear witness. Bring. And they lie. And upon any nation, any religion and way.

Parsing:

Daughters is the object of "taken," and in speech there is an introduction and delay, i.e. "umm" is taken as daughters of what it creates. And a draft of shadow news. In general, he is depressed. Or who creates the hamza to deny and rebuke and from the object of a deleted verb, and what is meant by the female, that is, or has made the female to God. And their word "that" is negative. Likewise, there is a predicate of a deleted subject, meaning the matter is like that.

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Meaning:

(**And they made of His servants a part of Him. Indeed, man is clearly ungrateful. Or has he taken daughters from among what He creates?**

He described you as sons). What is meant by part here is the child because he is part of his father. As for the Almighty's saying: (**Which creates daughters**) It includes evidence of the corruption of their claim that God has a son, because the creature is not a part of the Creator just as the house is not a part of its builder. The polytheists were not satisfied with this slander until they singled out God for the children they hate, and themselves for what they love... The same is presented in verse 100 of Surah Al-An'am, vol. 3, p. 237, verse 40 of Surat Al-Isra, vol. 5, p. 46, and verse 152 of Surah Al-Saffat.

(**And when one of them is given good tidings of what has been given as an example of the Most Merciful, his face remains black and he is depressed**.). The subject used a hidden pronoun referring to one of them... after the Almighty described as clear disbelief the one who associates polytheists and said: The Most Merciful has taken a son - he condemned the one who becomes sad and depressed if a female is born to him, and at the same time he slanders God and says: He took daughters from what He creates. A similar example was presented in verse 57 of Surah An-Nahl, vol. 4, p. 523.

(**Or is he who raises himself in disbelief while he is not clear in the dispute?**). Do you attribute to God, you ignorant polytheist, females who are adorned with adornment, and if a disputant argues with you and disputes with you about that, you are incapable of proof and evidence? The commentators said: The pronoun "he"

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refers to the female, given that the word "from" is masculine. Accordingly, the meaning is that the female is deficient in reason and is unable to provide evidence for her statement when quarreling and disputing. However, the polytheists say: She is the daughter of God... and the apparent context suggests this interpretation is more likely.

(**And they made the angels**, **who are servants of the Most Gracious**, **females**, **and they bore witness to their creation**.)? How dare the polytheists say: Angels are daughters of God? Were they with God when He created the angels, or did an eyewitness tell them that? He was right when he said: Man lied to someone like him, to his Lord, to his angels and to his messengers, and he also lied to himself. An example of this verse is the Almighty's saying: (**Or did We create the angels as females and they are witnesses?**) - 150 Safat (**Their testimony will be recorded and they will be questioned**.). Nothing is hidden from God, for He knows their slander against Him and His angels, and tomorrow He will ask them about it and hold them accountable for it.

(**And they say**, "**If the Most Gracious had willed**, **we would not have worshiped them**."). They claimed that God is satisfied with the worship of idols and angels, otherwise He would deter them from that with oppression and force. They were ignorant that if God Almighty had done that, man would have been like an inanimate object, deserving neither reward nor punishment. The same is presented in the verse

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148 from Surah Al-An'am, vol. 3, p. 278 (**They have no knowledge of that**. **They are only whispering**.). They attributed their polytheism and misguidance to

God Almighty, the Most High, and they were ignorant that He, the Almighty, commanded and prohibited as a duty and guidance, and left the implementation to the will of the person responsible so that his actions for which he deserved reward and punishment would be revealed.

(**Or did We give them a Book before it**, **so they cling to it?**)? No, they have no evidence from reason or from transmission for what they claim except this evidence (**Rather**, **they said**, "**Indeed**, **we found our fathers following a nation**, **and we are guided in their footsteps**."). Imitating the fathers is their first and last resort. God Almighty mentioned their saying in many verses, including verse 170 of Surat Al-Baqarah, 105 of Surat Al-Ma'idah, 53 of Surat Al-Anbiya, 21 of Surat Luqman, and others. We have a special chapter to talk about imitation and its sections in Part 1, p. 259.

(**Likewise**, **We did not send before you to any town any warner except that its affluent people said**, "**Indeed**, **we found our fathers in charge of a nation**, **and indeed**, **we are following in their footsteps**."). This is the logic of opportunists and utilitarians from the time they existed until the end of the day. See Part 4, p. 405, paragraph "The Thinking of Tyrants," Part 5, p. 30, Paragraph "The Luxurious," and p. 453, paragraph "The Logic of Moneylords: Bank and Real Estate." (**He said**, "**Have I brought to you better guidance than what you found your fathers upon?**"). This indicates the validity of imitation if the imitator is following guidance from his Lord, and the corruption of imitation if the imitator is misguided.

(**They said**, "**Indeed**, **we disbelieve in what you were sent with**."). What we understand from their saying is that they disbelieve in the truth wherever it is, even if it is with the parents, and that they do not believe in anything at all except in their

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gains and benefits. As for invoking the religion of the parents, it is merely for fear that they will appear to the public as they really are, and we have seen many children mocking the parents and their traditions, for no other reason than because it clashes with their inclinations and desires… and there is no punishment for one who is stubborn towards the truth except cruelty and violence. (**So We took revenge on them, and see what was the end of the deniers**.) It is shameful and hell without a doubt.

Most importantly, they swear the mercy of your Lord, verse 26–35:

(**And when Abraham said to his father and his people, "Indeed, I am disowned from what you worship**." (26) **Except for Him who created me**.

Indeed, He will guide us. (27) **And He made it a word lasting after him that they might return**. (28) **Nay, I gave these and their fathers a pleasure until the truth and a clear Messenger came to them**. (29) **And when the truth came to them, they said, "This is magic, and indeed we disbelieve in it**." (30) **And they said, "If only this Qur'an had not been sent down to a great man from the two villages**." (31) **The most important. They divide the mercy of your Lord. We have divided among them their livelihood in the life of this world, and raised some of them above others in degrees, so that mockingly, and the mercy of your Lord is better than what they gather**. (32) **And if mankind had not been one nation, We would have given for whoever disbelieves in the Most Merciful a roof of silver for their houses. And ladders upon which they appear** (33) **and their houses have doors and decks upon which they recline** (34) **and an ornament. And indeed, all of that is for the**

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enjoyment of this life and the hereafter. **With your Lord is for the righteous** (**35**))

the language :

Bara', with the opening of the ba, is a noun in which the masculine, feminine, singular, dual, and plural are equal. It says: I am innocent of what you do, and you are innocent of what I do. That is, I am innocent and you are innocent, or I am innocent and you are innocent. And He created me. And in his descendants. And from the two villages, on the deletion of the genitive, meaning one of the two villages, namely Mecca and Taif. What is meant by the mercy of your Lord here is prophecy. Sarcasm here means mockery, not mockery. Maaraj is the plural of maaraj, which is stairs. And upon it they appear, i.e. they ascend. Beds and beds are the plural of beds. And ornamental decoration.

Parsing:

These are a reference to the polytheists of Mecca. If it were not for the case, "Lula" was used as a request tool, such as Hala. Were it not for the fact that "were it not for," this indicates the abstention of the second due to the existence of the first, and the infinitive is from being a subject and the predicate is omitted, that is, had it not been for people's hatred for the existence of etc., or had it not been for people's desire for disbelief to have occurred, and for their houses to have a roof, that is, a roof over their houses, as was said. And every "that" is negated and has no meaning except.

Meaning:

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(**And when Abraham said to his father and his people**, "**Indeed**, **I am disavowed from what you worship**, **except Him who created me**. **Indeed**, **He will guide me**."). The people of Abraham worshiped idols, and among them was his father, as the apparent meaning of the verse indicates. He forbade them from worshiping them, and declared his disavowal of them and their gods, and that he worshiped God, who created him on the nature of monotheism, and that He would guide him and guide him to that which was good and righteous, and his saying: "They will be guided" indicates his certainty and trust in God. Thus, everyone who sincerely seeks guidance and truth trusts that God is with him, sufficient and guiding him, as God Almighty says: (**And know that God is with the righteous**.. * **God is with the patient**.. * **Indeed**, **God is with the doers of good**.). A similar example was presented in verse 74 of Surat Al-An'am, vol. 3, p. 112, verse 42 of Surat Maryam, 52 of Surat Al-Anbiya', 70 of Surat Al-Shu'ara', and 85 of Surat Al-Saffat.

(**And he made it a lasting word on his heels**). A conscience that made it return to the word monotheism indicated by his saying: (**Indeed**, **I am free from what you worship**) What is meant by making it a commandment is based on what God Almighty says in verse 131 of Surat Al-Baqarah: (**And Abraham commanded it to his sons**, **and to Jacob**, "**O my sons**. **Indeed**, **God**) (**He has chosen the religion for you**, **so do not die unless you have submitted**.) .. (Perhaps they will return). This is an explanation for Abraham's commandment, and the meaning is that Abraham enjoined upon his sons the word of monotheism to practice it, and if one of them engages in polytheism or tries, he is reminded of his father's commandment, and it is said to him: You have disobeyed what he commanded Abraham. This has already happened: (**Say**, "**God has spoken the truth**, **so follow the religion of Abraham**, **upright**, **and he was not of the polytheists**.") - 95 Al

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Imran.. (**The religion of your father Abraham**. **He called you Muslims before**.) 78 Hajj.

Why was God so generous to me?

Last year, 1389 AH, I observed the holy month of Ramadan in Dubai at the invitation of its people. Young people asked me many questions, including this question: Why do the Sunnis say, when mentioning some of the Companions, "may God be pleased with him," and the Shiites say, when mentioning one of the imams, "peace be upon him?"

I replied that both Sunnis and Shiites draw from the Holy Qur'an, and it says: (**May God be pleased with them and they be pleased with him**. **This is a great victory**.) 119 Al-Ma'idah, and it also says: (**And peace be upon His servants whom He has chosen**) - 59 An-Naml, so the Shiites took this verse, and the Sunnis took that... and when the interpretation reached the Almighty's saying: (**Perhaps they will return**) I read in Tafsir Ruh al-Bayan by Sheikh Ismail Haqqi, one of the Sunni scholars - what it stated verbatim: "Some of them said about the reason for honoring the face of Ali bin Abi Talib by saying: May God honor his face: It was reported from his mother Fatima bint Asad that if she wanted to prostrate to the idol, Ali would prevent her from doing so in her stomach."

(**Rather**, **I entertained these people and their fathers until the truth and a clear Messenger came to them**.). These are a reference to the polytheists of Quraysh, who are descendants of Abraham (peace be upon him), and what is meant by truth here is the Qur'an, and by the Messenger Muhammad (peace be upon him), and the Almighty described him as clear because his message is clear evidence, and

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his miracle exorcised every denier. The meaning is that the tyrants of Quraysh associated partners with God and turned away from the commandment of their father Abraham (peace be upon him) to monotheism, so God Almighty granted them respite and bestowed upon them of His bounty. But arrogance took possession of them, and they transgressed and transgressed until a messenger from themselves came to them with the Book of God calling them to monotheism in the religion of their father Abraham.

(**And when the truth came to them**, **they said**, "**This is magic**, **and we disbelieve in it**."). They disbelieved in the Qur'an and said: fabricated magic, and they disbelieved in the Messenger and said: (**O you to whom the message was sent down**, **you are indeed crazy if you do not bring us the angels**, **if you are of the truthful ones**.) - 7 stone. (And they also said: "If only this Qur'an had not been sent down to a great man from the two villages.") Muhammad is poor... and yet he says: God sent down the Qur'an to me... and this is astonishing! Because God does not choose for His message except the great, the great, and in their understanding he is the king of prestige and money, for example

Al-Walid bin Al-Mughirah in Mecca, and Urwa bin Masoud Al-Thaqafi in Taif, and on one of these two the Qur'an must have been revealed if there was a Qur'an. Thus, they denied the message from Muhammad (PBUH) for no other reason than that he did not own money or property.. They were ignorant that money is owned by the righteous and the immoral, the believer and the unbeliever, while the message is an endowment for the competent and the elite of the pure. There is no difference in the sight of God Almighty between one who denies prophethood from Muhammad due to his poverty, and one who honors and appreciates the rich for

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their money and wealth, and disdains the poor believer because of his poverty and misery. There is no difference in the sight of God between these two at all, even if one of them utters the two testimonies. The point of the matter is that whoever says: There is no god but God and Muhammad is the Messenger of God will be treated in this world as a Muslim, but in the afterlife he will be with the deniers and polytheists.

(**Do they divide the mercy of your Lord?**)?. The hamza is for denial, and what is meant by God's mercy here is prophecy, and the meaning is: Is the matter of prophecy in the hands of wealthy tyrants to choose for it whomever they want and deprive of it whomever they want? Is the Prophet a mukhtar in a village, or a representative in a parliament? Prophethood is a divine position, and the Prophet communicates on behalf of God, Glory be to Him, for he is His tongue and His statement. Do the affluent want to choose for God someone to report on Him and speak in His name, someone who does not trust Him and accept Him? Do affluent people allow anyone to act on their behalf and speak on their behalf without giving them permission to do so? How did they permit God what they do not permit themselves?

(**We have apportioned among them their livelihood in the life of this world**, **and raised some of them above others in degrees**, **so that some of them might treat others in mockery**, **and I have mercy on your Lord**. **Better than what they gather**). God provides for whomever He wills. There is no doubt about that, but He also willed not to provide for anyone except because of: (**It is He who made the earth subservient to you**, **so walk in its paths and eat of His provision**.) - 15 The King. These reasons or striving in the land are of various types, including industry, agriculture, trade, and employment, which God Almighty expressed with "sarcasm," such as that which is employed in the state, in a factory, or

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with a merchant, a doctor, or other employers. In people's understanding, the employer is higher than the worker, but in the eyes of God Almighty, the most generous and the highest is the most pious: (**The most honorable of you in the sight of God is the most pious of you**) - 13 rooms.. (**A Paradise as wide as the heavens and the earth**, **prepared for the righteous**.) 133 Al Imran. In Nahj al-Balagha: "The Messenger of God became hungry in this world with his specialties - that is, his specialness with his Lord - and its adornments were removed from him along with his great wealth.

Let an observer consider with his mind whether God honored Muhammad with that or insulted him. If he says: He insulted him, then he has lied. And if he says: He honored him, then he should know that God has insulted others by extending the world to him and removing it from the people closest to him.

You ask: What do you do with the Almighty's saying: "We have divided... and elevated," since it is clear that God is the One who makes poor and enriches, and makes this a worker and that the master of the work?

The answer: This saying is a story of the reality in which people are, and God Almighty attributed it to him because the disparity is due directly to its cosmic causes, and to God Almighty through intermediary because He is the Creator and Creator of the universe, and the intent of this meaning is indicated by His saying, Glory be to Him, at the end of the verse: (**And the mercy of your Lord is better than what they gather**.) Where the accumulation of money was entrusted to the people, not to him.. In this way, it is possible to reconcile the verses commanding striving for sustenance, and the verses that entrusted sustenance to God Almighty..

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We pointed out when interpreting verse 27 of Surat Al-Shura that the Almighty may include some of His servants with success and care, and He provides them with a great deal of little.

(And had people not been a single nation, We would have given to those who disbelieve in the Most Merciful a roof of silver for their houses and stairs upon which they appear, and for their homes doors and couches upon which they recline and decoration. That is, stairs of silver, doors of silver, and stairs of silver. The Hereafter is better and more lasting in the sight of your Lord, but people prefer this world over the Hereafter, and incline towards it wherever it goes. Were it not for that, God Almighty would have given the unbeliever houses of silver with roofs, doors, elevators, and furniture, and added to that the trappings and adornments of this world out of contempt for it.. Some of the knowers said: People have nothing to do with this world, and God did not do that, so what if He did? This verse indicates that God is kind to His servants. He does what brings them closer to obedience, keeps them away from disobedience, and – at the very least – does not do what tempts them to disobey.

(**And all of this is for the enjoyment of this worldly life**.) That is, the bliss of this world, whatever its kind, is fleeting and does not deserve care and attention. It is expressed in some verses as amusement, play, and vanity. (**And the Hereafter is with your Lord for the righteous**) They are the ones who are sincere to God in their words and actions.

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Do you hear the deaf? Verse 36–45:

(**And whoever turns away from the remembrance of the Most Gracious, We will appoint for him Satan – he is his companion**. (36) **And indeed, they turn them away from the path, and they think that they We are guided** (37) **until, when He came to Us, He said**: "**I wish there was as much distance between me and you as the two easts**." (38) **And it will not benefit you today, since you have been wronged. Indeed, you are in torment**. (39) **Then will you make the deaf hear, or guide the blind, and whoever is in clear error?** (40) **Then we will take you away, for indeed we will take revenge from them**. (41) **Or shall We show you that which We promised them? for indeed We have power over them**. (42) **So hold fast to that which has been revealed to you. Indeed, you are on a straight path**. (43) **And indeed, it is a reminder to you. And to your people, and you will be asked**. (44) **And ask those whom We sent before you of Our messengers: Have You made us gods to be worshiped, besides the Most Gracious?** (45))

the language :

And whoever is unable to remember the Most Gracious, that is, he who turns away, such as: (**And whoever turns away from the remembrance of his Lord, He will cause him to suffer a severe punishment**.) - 17 jinn. On the contrary, we are nurturing and nurturing. What is meant by mentioning the Most Gracious is the Qur'an, and mentioning honor for you and your people.

Parsing:

I wish it had the status of one word and its meaning is "I hope." The evil of the companion who is singled out for slander is deleted, and that is you. The source is that you share in the torment, there is an actor who benefits you, that is, no

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It benefits you to participate in the torment or to be a participant in it. As for us, "either" are two words, the conditional ann and the superfluous one, and here it is in the position of the lam of the oath, and therefore the noun of emphasis is connected to the present tense. And ask those whom We sent to delete the addition, that is, follow those whom We sent.

Meaning:

(**And whoever neglects the remembrance of the Most Gracious**, **We will appoint for him Satan**, **and he will be his companion**.). God Almighty is Just and Wise. He does not give the devils power over His servants to tempt them into misguidance and sin and then punish them for it. How can He say: (**Indeed**, **My servants**, **you have no authority over them except those of those who go astray who follow you**.) 42 Al-Hijr, who said: (**And your Lord is not unjust to His servants**) - 46 separated? Accordingly, the meaning of the verse is: Whoever turns away from God's religion and His law to desires and pleasures, God Almighty will abandon him and leave him to himself for guidance, and to the devils of mankind and jinn who will destroy him and lead him to destruction, and God will not deter him from disobedience through force and oppression. A similar example is presented in verse 25 of Surat Fussilat.

(**Indeed**, **they turn them away from the path**.). The pronoun "they repel" refers to the devils because what is meant by "the devil" is sex, and the pronoun "they repel them" refers to the followers of the devils, and the path is the path of guidance and truth. (**And they think that they are guided**). The devils lead their followers astray, and the followers believe that they are on the right path in submitting to the

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devils.. The most wretched of people is he who walks on the path of destruction, while he believes that he is on the path of peace and the right path: (**Say**, "**Shall we inform you of those who lose in deeds**, **those whose striving has gone astray in the life of this world while they think that they are doing well?**") 105 Al-Kahf.

(**Until**, **when he came to us**, **he said**, "**I wish there were between me and you as far as the two easts**." **What a miserable companion**!). In "He Came to Us" he said, a hidden pronoun that refers to the one who followed the devils and the misguided, and in the speech there is an omission, meaning that the follower says tomorrow to the one being followed: I wish I were as far away from you as the east is from the west, so wretched would you be a friend and a companion to me, and something similar: (**When those who were followed disowned themselves from those who were followed**, **and they saw the torment**, **and their causes were severed**.) 166 Al-Baqarah. (**And it will not benefit you today**, **since you have been wronged and that you share in the torment**.). The speech is about the benefit of you to the followers, and the meaning may make the torment of this world somewhat easier for the one who does it if he sees others suffering from what

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He suffers from it, but as for the torment of the Hereafter, it is the same in its severity, whether it is specific to the followers or general to them and those who are followed, so sharing these with those in the torment does not alleviate it at all, and does not benefit the followers.

(**Will you make the deaf hear or guide the blind and whoever is in clear error?**). Desires have sealed their eyes, hearts, and ears, so how can they see the truth

and hear its word? A similar example was presented in verse 42 of Surat Yunus, 80 of Surat An-Naml, and 52 of Surat Al-Rum. (**So**, **either We take you away**, **for indeed**, **we will avenge them**, **or We show you what We promised them**, **for indeed**, **we have power over them**.). The address is for the Messenger of God (may God bless him and grant him peace), and the pronoun "from them and upon them" is for the polytheists, and the meaning is that God Almighty does not leave the polytheists as they are, so if the Messenger turns to the mercy of his Lord before they submit or surrender, God will take revenge on them, and if the Messenger remains alive, God will make him appear over them and submit them to his command under compulsion, in fulfillment of the promise of God Almighty. This is what actually happened. The greatest Messenger entered Mecca as a conqueror, and its warriors surrendered to him after they expelled him from it, frightened and waiting. A similar example is presented in verse 46 of Surat Yunus, verse 40 of Surat Al-Ra'ad, and verse 77 of Surat Ghafir.

(**So hold fast to what has been revealed to you**, **for you are on a straight path**.). O Muhammad, hold fast to the Qur'an because it is the truth, and God is with you because you are on His straight path, and He is sufficient for you from the mockers and the stubborn. (**Indeed**, **it is a reminder to you and your people**.) That is, the Qur'an is an honor for you and for the Arabs because it raised their status and spread their authority and their language in the east and west of the earth, as we mentioned when interpreting verse 4 of this surah. A similar example is presented in verse 10 of Surat Al-Anbiya (**And you will be asked**). O Arabs, stop working according to the Qur'an... and nothing is easier for them today than it, and from here they have become an acceptable meal for every eater and greedy person.

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(**And ask those whom We sent before you of Our messengers**: **Have We made gods to be worshiped other than the Most Gracious?**). Ask, O Muhammad, the people of religions and the followers of the messengers who preceded you: Have they heard of any of the prophets who permitted polytheism and permitted the worship of idols? If all of the Messengers called for monotheism and the rejection of polytheism, as Muhammad called for, why would you polytheists declare war on him and his call?

Moses verse 46–56:

(**And indeed We sent Moses with Our signs to Pharaoh and his chiefs, and he said, "Indeed, I am the messenger of the Lord of the worlds."** (46) **But when he came to them with Our signs, behold, they laughed at them.** (47) **But We did not show them There is not a sign except that it is greater than its sister. And We seized them with torment that perhaps they would turn back.** (48) **And they said, "O sorcerer, invoke for us your Lord for what He has covenanted with you." Indeed, we are guided.** (49) **And when We removed from them the torment, behold, they reneged.** (50) **And Pharaoh called out to his people, saying, "O my people, is not the kingdom of Egypt and this not mine? Rivers flow beneath me. Do you not then see?** (51) **Or am I better than this one who is humiliated and can hardly be seen?** (52) **So if I do not cast upon him bracelets of He went away, or the angels came with him in company.** (53) **Then he belittled his people, and they obeyed him. Indeed, they were a disobedient people.** (54) **Then when they grieved us, we**

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took revenge on them. **So We drowned them all** (55) **and made them predecessors and an example to others** (56))

the language :

With our signs and with our miracles that we demonstrated at the hands of Moses. And it was filled with the nobles of his people. And insulting and despicable. And he reveals it. Asura is the plural of bracelet, like khamrah, the plural of khimar. And they are bound together. Sorry, they made us angry. And in advance, i.e., before going to Hell. For example, a lesson and a sermon.

Parsing:

Or me, but me. Otherwise, so be it. And they are accompanied by a state of angels. And all of them are confirmation of the conscience that we drowned them. For others, it is related to "for example."

Meaning:

(**And indeed We sent Moses with Our signs to Pharaoh and his chiefs**, **and he said**, "**Indeed, I am the messenger of the Lord of the worlds**." **And when he brought them Our signs**, **behold**, **they laughed at them**.). This is the sixteenth time that the story of Moses (peace be upon him) was repeated, except for the verses in which he was mentioned. We spoke in detail at times and in detail at other times about this story, and when interpreting verse 9 of Surat Taha in the fifth volume, we mentioned the reason for repeating it, and some commentators said: God Almighty here repeated the story of Moses because the tyrants of Quraysh challenged the prophecy of Muhammad (PBUH) due to his poverty, so God

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Almighty made it clear that He had sent the poor Moses to the rich Pharaoh, and the previous verses support this statement. Whatever it is, the meaning of the verse we are dealing with is clear, and it can be summed up that God sent Moses to Pharaoh and his people with miracles indicating his prophecy, such as the staff and the white hand, and they mocked him, his call, and his miracles.

(**We did not show them any sign except that it was greater than its sister**.). What is meant by the verse here is torment, as God Almighty said: (**So We sent upon them the flood**, **and the locusts**, **and lice**, **and frogs**, **and blood**, **as signs of great detail**.) 133 Al-A'raf. A greater meaning here is clearer, and her sister, that is, her partner in torment (**And We seized them with torment that perhaps they would return**.) From misguidance to guidance, and from corruption on earth to its reform, but the verses and warnings are of no use to a people who only see their benefits and gains.

(**And they said**, **O magician**, **call upon your Lord for us according to what He has covenanted with you**. **Indeed**, **we are guided**.). In this verse, God Almighty said that Pharaoh's people addressed Moses as the magician, and in verse 134 of Surat Al-A'raf, he said that they addressed him by his name: (**And when the punishment fell upon them**, **they said**, "**O Moses**, **call upon your Lord for us according to what He has covenanted with you**. **If you remove the punishment from us**, **we will believe**."). Not long ago, they once addressed him by name.

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And once with the word "magician." This is common in people's conversations (**Then when We removed from them the torment**, **behold**, **they reneged**.).

God took them through many years, so they sought help from Moses and pledged to God that they would repent to Him if the torment was revealed from them, but they reneged and continued in disbelief and misguidance after He revealed their affliction and included them in His mercy and care.

(**And Pharaoh called out to his people**, **saying**, "**O my people**, **do I not have the kingdom of Egypt while these rivers flow beneath me? Will you not see?**"). Under me is a metaphor for his disposal of the rivers as he pleases. Pharaoh demonstrated his greatness and high status with money and real estate. No wonder, as this is the prevailing logic of the majority in every country and era. And the owners of money in this era are the ones who rule their affairs in many countries. (**Or am I better than this one who is humiliating and can hardly be seen?**). He is insulting and despicable due to his poverty, and he expresses and makes clear what he wants. There was a lisp on Moses' tongue, so God Almighty removed it, as evidenced by Moses' words to his Lord: (**And loosen the knot from my tongue**) And God Almighty said to Moses: (**He said**, "**You have been given your request**, **O Moses**.") 36 Taha. Pharaoh reproached Moses for what was, not for what actually was.

(**Had bracelets of gold not been placed upon him or had the angels not come with him accompanied by**) That is, they were attached to Moses just as the great man was attached to his entourage. The commentators said: It was the custom of the people of Pharaoh, when they chose their leader, to surround him with a bracelet of gold, and to surround him with a gold collar as a sign of his leadership. For this reason, Pharaoh said: How can Moses be a prophet, when there is no bracelet on his hand and no collar around his neck? What dared him to do that was the ignorance of his people, their misguidance, and the weakness of their minds, as

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the Almighty said: (**So his people were ashamed**, **so they obeyed him**, **because they were a wicked people**.). Last year, I asked a worker to fix the electricity line in my library, and when he saw the books scattered in every part of the room, he was astonished and said: My wife hates me, so please write her a book of love. I told him: I am ignorant of this art. He said: Why do you acquire these books?

(**Then they regretted us**) That is, they angered us by denying the Messenger, breaking the covenant, and insisting on disbelief and misguidance (**We took revenge on them and drowned them all**.) The leader among them and the driver (**So We made them predecessors**) That is, they are ahead of others to Hell (**And as an example to others**) An example and a sermon to whom

comes after them, and something like this: (**And Noah's people**, **when they denied the messengers**, **We drowned them and made them a sign for the people**.) - 37 Al-Furqan.

When Ibn Maryam gave the example of verses 57–66:

(**And when the example of the son of Maryam was given**, "**If your people turn away from it**." (**57**) **And they said**, "**Are our gods better**, **or are they?**" **They did not present it to you except as an argument**. **Rather**, **they are a people**. **Our adversaries** (**58**) **He is nothing but a servant upon whom We have bestowed a blessing and made him an example to the Children of Israel**. (**59**) **And if We had willed**, **We could have made angels from among you on earth**. (**60**) **And indeed**, **it is knowledge of the Hour**, **so do not confuse it**, **but follow this a straight path**. (**61**) **And do not let Satan stop you**.

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Indeed, he is your clear enemy. (62) **And when Jesus came with clear proofs**. **He said**, "**I have come to you with wisdom and to make clear to you some of that about which you differ**. **So fear God and obey me**." (63) **Indeed**, **God is my Lord**. **And your Lord**, **so worship Him**. **This is a straight path**. (64) **Then the parties differed from among them**. **So woe to those who wronged from the torment of a painful Day**. (65) **Do they wait for anything but The Hour will come to them suddenly while they are not aware** (66))

the language :

They scream and make noise. They are fierce opponents. We made it an example of any verse. And the presumption of doubt.

Parsing:

For example, the second object of hit because the verb here means to make, and it goes back to Ibn Maryam. "And what they hit" is an accusative speech, and "what" is negative. And they found an effect for him. And "that" is negative. Do not practice the Nun for emphasis. And follow, meaning, follow me, and likewise, and obey. The source is that it will come to them instead of the Hour, because the meaning is: Are they only waiting for the Hour to come? And suddenly is an adjective for a deleted absolute object, meaning it came suddenly or in the place of the adverb, meaning suddenness.

Meaning:

(**And when the example of Ibn Maryam was given**, "**If your people turn away from it and say**, **'Are our gods better or are they?'**")? The speech about

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your people is for the Messenger of God (PBUH) and is a passive voice. The commentators said: The one who gave Ibn Maryam as an example was Abdullah bin Al-Zabari, with the kasra of the zā' and the opening of the bā' and the rā'. The verse refers to a special incident between the Prophet (PBUH) and the infidels of Quraysh, and its summary is that when the Almighty's saying was revealed: (**Indeed**, **you and what you worship besides God are the number of Hell; there you will return**.) 98 The Prophets This was difficult for the Quraysh, and Ibn al-Zabari said before he converted to Islam, he said to the Messenger: The Christians worship Christ, so if Christ is in hell, then we are satisfied that our gods be with him because he is better than them, or they are not better than him. When the polytheists heard this rebuttal from Ibn al-Zabari, they raised their voices loudly to silence the Messenger from answering and to make people think that he was incapable and obtuse. In some narrations, the Messenger of God (may God bless him and grant him peace) said to Ibn al-Zabari: Why do you not know the language of your people? Have you not understood that "what" is unbelievable?

(**They didn't say anything to you except to argue**). That the polytheists criticize you, O Muhammad, through Christ, is not with the intention of establishing the truth and revealing it. No, but rather to evade it with lies and camouflage. Otherwise, they know with certainty that what is meant by "and what you worship" is their very idols. (**Rather**, **they are an adversarial people**) They go to extremes in false arguments and disputes out of concern for their profits and aggression (**He is nothing but a servant upon whom We have bestowed a blessing and made him an example to the Children of Israel**.). That Jesus

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A servant of God whom God blessed with prophecy, and created him like Adam without a father, to be a sign indicating to the children of Israel God's power and greatness, so that they might be guided and fearful.. But they increased in their arrogance and tyranny, and they said about the Lord Christ and his mother that the throne would shake for him.

(And if We had willed, We could have made among you - that is, in your place - angels on earth who would succeed you.) That is, they would succeed you. This is a threat and a warning to the polytheists, and it means that God is free of you and your worship, O polytheists, even if He wished, He would destroy you and place angels in your place who would succeed you on earth, sanctifying Him and praising Him and not disobeying His command. And likewise: (**And if you turn away**, **He will replace you with another people**, **and they will not be like you**.) 38 Muhammad.

(**Indeed**, **it is knowledge of the Hour**, **so do not confuse with it**, **but follow this a straight path**.). The pronoun refers to the Qur'an, and the meaning is that the Qur'an informs people about the Day of Resurrection and tells them about its truth, and warns them of its horrors, and it is not permissible to doubt it.. And "this" is a reference to the Qur'an as well and that it is the straight path of God. The Almighty said: (**Indeed**, **this Qur'an guides to that which is most upright**.) - 9 Al-Isra. The most upright path is the straight path.

You ask: How does the pronoun return to the Qur'an, knowing that there is no mention of him in the verses, and the one mentioned in them is Jesus (peace be upon him), so the pronoun should return to him, not to the Qur'an?

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The answer: The subject of the verses is the debate about Jesus, and talking about him as he is described in the Qur'an, not as he is in itself, regardless of what is stated in the Book of God. Accordingly, the mention of Jesus Christ is a mention of the Qur'an, and is supported by the Almighty's saying in the same verse: This is a straight path, for what is meant by the Qur'an is as we mentioned earlier. The strange thing is that some commentators returned the pronoun to Jesus, and yet they interpreted the straight path in the verse by calling upon Muhammad (PBUH) and the Qur'an.

(**And do not let Satan deceive you**) About the truth and acting according to the Qur'an (**He is your clear enemy**) The apparent enmity and hatred tempts you to commit evil and immorality, such as: (**Do not let Satan tempt you as he expelled your parents from Paradise**.) 27 Al-A'raf. (**And when Jesus came with clear proofs**, **he said**, "**I have come to you with wisdom and to make clear to you some of that about which you differ**, **so fear God and obey me**.").

What is meant by clear evidence here is the miracles that indicate the prophecy of Jesus, such as the healing of the blind and the leper, and what is meant by wisdom is knowledge of God's religion and law. The meaning is that Jesus, whose prophecy was proven by clear evidence, said to the children of Israel: I have come to you from God with the rulings of the religion, all of them doctrine and law, and by them you will know the right from the wrong, so fear God and be guided.

You ask: Why did some of those with whom you disagreed say and not everyone said:

A group of commentators responded that the intention behind this is that Jesus (peace be upon him) as a prophet only explains to them matters of religion, while

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worldly affairs do not enter into his mission. Sunni scholars narrated in their Sahihs on the authority of the Prophet (PBUH) that he said: "You know best about the matters of your world, and I know best about the matters of your religion."

(**God is my Lord and your Lord**, **so worship Him**. **This is a straight path**.). This is a reference to monotheism and the prohibition of polytheism, and the meaning is clear, as Al-Razi puts it (**Then the parties differed from among them**, **so woe to those who wronged from the torment of a painful Day**.). What is meant by the parties is the Jews and Christians on the one hand, and the Christians among themselves on the other hand. The Jews said: Jesus is the son of a fornicator, disagreeing with all Christians and Muslims in this regard. As for the Christians, they disagreed after Christ and split into sects. There are those who say: Jesus is the servant of God and His Messenger, and those who say: He is the son of God, and those who say: Rather, He is God Himself... God is exalted above what they describe.

(**Do they only wait for the Hour to come to them suddenly while they are not aware?**)? This is a threat and a threat to the one who deified Jesus. A similar example is presented in Surat Yusuf, verse 107.

Evacuation on that day, **verse 67–80**:

(**Friends on that Day will be enemies to one another**, **except the righteous**. (**67**) **O servants**, **there is no fear upon you today**, **nor will you grieve**. (**68**) **Those who have believed**. **With Our signs**, **and they were Muslims**. (**69**) **Enter Paradise**, **you and your wives**. (**70**) **They will be brought about with plates of gold and cups**, **and in it will be whatever you desire**. **souls and eyes delight while you are in it**

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They will live forever (71) **And that is the Paradise which you were inherited for what you used to do** (72) **In it you will have fruits in abundance**, **of which you will eat** (73) **Indeed**, **the criminals will be in torment**. **Hell they will abide forever** (74) **There will be no respite from them**, **and therein they will be thrown into disarray** (75) **And We did not wrong them**, **but they were the wrongdoers** (76) **And they called**, "**O Master**, **may your Lord destroy us**." **He said**, "**Indeed**, **you will remain**. (77) **Indeed**, **We have brought you the truth**, **but most of you hate the truth**. (78) **Or have they concluded a matter**, **then we will agree?** (79) **Or do they think that we We do not hear their secrets and their whisperings**. **Indeed**, **our messengers are with them writing** (80))

the language :

Muslims who are submissive to God. You will be happy. Sahaf is the plural of sahafa, like jifan, the plural of jifna, which is a vessel in which food is eaten. Cups is the plural of cup, which is a cup or something similar, and it has no ear, as was said. He does not slow down on them, he does not relieve them. And Ison is saved from salvation. And Malik is the keeper of fire. And make a decision, make a decision.

Parsing:

The friends are a subject, some of them are a second subject, and an enemy is its predicate, and the sentence is a predicate of the first, and on that day it is related to an enemy. The phrase, "O my servants," etc., is the object of a deleted saying, and the original is, "O my servants," and the "ya" was removed in lightness. And those who believe instead of O My servants. It contains what you desire, both beginning and news. And that paradise is a beginning and a news. They are the oppressors. "They"

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is a separate pronoun that has no place in the syntactic context. Or have they concluded a strike and something similar, or are they thinking?

Meaning:

(**Friends on that Day will be enemies to one another**, **except the righteous**.). What is meant by hostility here is the severing of the connection, whether there was hatred and curses with him or not, and the meaning is that the connection of love and friendship that existed in this world between people will be severed on the Day of Resurrection and will disappear unless its source is brotherhood in God and cooperation in obeying Him, in which case it will continue indefinitely, and rather grow and increase as the time goes on because what belongs to God grows... This, until the people of Paradise are one family despite their different nationalities and countries in this world, the Almighty said: (**And We removed the hatred from their breasts as brothers on beds facing each other**.) - 47 stone.

(**O servants**, **there is no fear for you today**, **nor do you grieve**.). This is God's protection from sadness and fear tomorrow for those who believe in God and fear Him (**Those who believe in Our verses and are Muslims**, **enter Paradise**. **You and your wives will be blessed**.). This is a clarification and explanation for the servants of God, and that they are the ones who believe in Him and submit to His obedience, and their reward from Him, the Almighty, is that He admits them to Paradise with their righteous wives. The meaning of "You will be pleased" means that their reward does not stop at security and lack of fear, but rather extends to bliss and happiness, and also (**They will be presented with golden plates and cups**.). Saucers for food, and cups for drinks (**And therein is whatever souls desire**) Of

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spiritual and material pleasures (**And the eyes delight**) Beautiful scenery (**And you will abide therein forever**) To infinity (**And that is Paradise which you were inherited because of what you used to do**.) Paradise is a right for you, O working believers, just like an inheritance from your inheritor, because in this worldly life you worked for it. (**Therein you will have plenty of fruit for you to eat**.). Food, drink and fruit too. What the soul desires is unlimited, because the desire of the soul has no control, and neither does the pleasure of the eye.

(**Indeed**, **the criminals will remain in the torment of Hell forever; it will not abate from them**, **and they will be in confusion therein**.). After God Almighty mentioned the guided and guided, He mentioned the misguided and misguided, and that they are in a permanent torment that they have no hope of stopping, nor of its being somewhat alleviated. (**We did not wrong them**, **but they were the wrongdoers**.). Because, Glory be to Him, He warned them and warned them, but they refused to do anything except disbelief.

(**And they called out**, "**O Malik**, **may your Lord destroy us**." **He said**, "**You will remain**."). They sought help from Malik, the keeper of fires, and asked him to grant them death so that they might be relieved of torment. He answered them

Malik: There is no escape from what you are in. This is what you hoarded for yourselves, so taste what you hoarded.

You ask: God Almighty described them in the previous verse as being confused, i.e., unable to even alleviate the torment for a single moment, let alone its cessation. So how was He told about them here that they are seeking death in order to be relieved

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from the torment? Doesn't this request indicate hope that is incompatible with despair?

The answer: The people of Hell have situations in which they are overcome by despair in some cases, and a glimmer of hope appears to them in others.. This is to the point that it is possible for their calls to be made merely to express the severity of what is in them.

(**We have brought you the truth**, **but most of you hate the truth**.). There are two types of people who turn away from the truth: the first turns away from it due to their ignorance of it. The second avoids it because it conflicts with their desires and purposes. This type of people are the majority, and everyone who enters Hell tomorrow will enter it because he turned away from the truth and did not act upon it, but a few of them deserved torment because they failed in seeking knowledge of the truth, and most of them deserved torment because they abandoned the truth because it clashed with their desires, not because they were ignorant of it. (**Or have they concluded a matter? We will agree**.). The pronoun "abramwa" refers to the polytheists, and the meaning is that the polytheists did not plot a plot against the Prophet but God nullified their plot, as He did to the Quraysh when they gathered to assassinate the Messenger (PBUH) while he was sleeping in his bed. (**Or do they think that we do not hear their secrets and their whispers? Yes**, **while Our messengers are with them**, **they write**.). They plot the plot secretly, and they believe that this is hidden from God Almighty, but He knows the secret and it is hidden, and He does not guide the plots of the traitors.

If the Most Merciful begot Verse 81–89:

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(**Say**, "**If the Most Merciful has a son**, **then I am the first of worshipers**." (**81**) **Glory be to the Lord of the heavens and the earth**, **Lord of the Throne above what they describe**. (82) **So leave them to go about and play**. **Until they meet their Day which they are promised**. (83) **And He is God in heaven and on earth**.

God, **and He is the All-Wise**, **the All-Knowing** (84) **And blessed is He to whom belongs the dominion of the heavens and the earth and what is between them**, **and with Him is knowledge of the Hour**, **and to Him you will be returned** (85) **and He does not possess Those who call upon besides Him intercession**, **except those who bear witness to the truth and they know**. (86) **And if you were to ask them who created them**, **they would certainly say**, "**Allah**," **so how will they be denied?** (87) **And it was said to him**: **O Lord**, **these are a people who do not believe**. (88) **So pardon them and say**, "**Peace**," **and they will know**. (89))

the language :

They deviate from the truth. What he said and what he said has the same meaning.

Parsing:

It is a subject and that which is predicated in the sky is related to a god because it means worshiped, and a god is a predicate of a deleted subject, meaning he is a god in the sky. And his saying is on the deletion of an added conjunction, and he has knowledge of the Hour, that is, and he has knowledge of what he said as well.

Meaning:

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(**Say**, "**If the Most Merciful has a son**, **then I will be the first to worship**."). The author of Majma' al-Bayan mentioned five meanings for this verse, and he spoke at length without reason, because the meaning is clear, which is, "Say, O Muhammad, to whoever claims that God has a son: I am with you, provided that you prove that with conclusive evidence. But there is no evidence for this claim. Rather, the evidence is based on its opposite and its corruption. Therefore, I am one of the monotheists who believe that God did not give birth and was not born. In short, the Greatest Messenger (PBUH) conditioned his confession of worshiping God who gives birth, conditioning it on the impossible." , not from

There is no doubt that the presence of a commentator on something is impossible. This is a well-known method among scholars in controversy and discussion, and it is more effective in defeating an opponent.

(**Glory be to the Lord of the heavens and the earth**, **Lord of the Throne**, **above what they describe**) From the relationship of the child and partner to God Almighty (**So leave them to wade and play until they meet their day which they are promised**.). Leave them as a threat and a threat, and what is meant here is to engage in play and talk about God without knowledge, and their day is the Day of Resurrection. (**It is He who is God in the heavens and God on earth**, **and He is the All-Wise**, **the All-Knowing**.). God alone is the Creator of the universe with its earth and heavens, and its ruler with His knowledge and wisdom, and no one other than Him is worthy of worship.

(**And blessed is He to whom belongs the dominion of the heavens and the earth and all that is between them**, **and with Him is knowledge of the**

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Hour.). God Almighty says: (**And what is between them**) It indicates that there are beings in space whose reality we do not know, and that the Hour is the Day of Resurrection, and no one knows when it will occur except God. (**And to Him you will be returned**) For reckoning and punishment (**And those whom they call upon besides Him do not have the power to intercede except those who bear witness to the truth and they know**.). They worship idols because they claim to intercede for them with God. God Almighty said: No, no one can intercede with Him except one who utters the word of monotheism and believes in it knowingly, and the one for whom intercession is worthy of intercession and pardon.

(**And if you ask them who created them**, **they will say**, "**God**," **so how can they be fooled?**). They acknowledge God and that He is the one who created them, yet they turn away from worshiping Him to worshiping idols. A similar example is presented in verse 9 of this Surah (**And it was said**, **O Lord**, **these are a people who do not believe**, **so forgive them and say**, "**Peace**," **and they will know**.). The pronoun he said goes back to the Messenger (may God bless him and grant him peace), and it is a deletion of the genitive in reference to the knowledge of the Hour, that is, he has knowledge of what the Messenger said, and the meaning is that the Messenger said to his Lord: Those to whom you sent me did not respond to me. Then God Almighty said to him: Do not celebrate their renunciation, for the consequences will be yours for them. What is meant by peace here is what is meant by peace in the Almighty's saying: (**And if the ignorant address them**, **they say hello**.) - 63 Al-Furqan.

I wrote the last section of this volume on the first ten days of the month of Muharram in the year 1390 AH at the Holy Karbala Hotel in the vicinity of the

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Master of Martyrs, the grandson of the Great Prophet, may God bless him and his family and grant them peace.

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